

The
ODINIST RELIGION
OVERCOMING
JEWISH CHRISTIANITY



The Ruskin Press

by
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PUBLISHED BY A. R. MILLS
17 Queen Street
Melbourne . . . Australia

By the same Author :

"AND FEAR SHALL BE
IN THE WAY"

(Published in England, 1933.
Translated and published in
Scandinavia, etc.)

—
"HAEL! ODIN!"

—

"THE FIRST GUIDE BOOK
TO THE ANGLECYN
CHURCH OF ODIN"

Introduction

To-day, in all Christendom, there is a pervading instinctive fear. That fear is growing, and in some people is already akin to despair.

Very little is done to disperse the cause of the fear. Very little can be done, for very few can yet see the cause. Some who do see it, do not know how to combat it or are too timid to combat it.

No ordinary means are available to oppose the present peril. No Act of Parliament or manipulation of finance will meet the position.

Nevertheless, there is a means of dealing with to-day's threat against us, and that is to examine and amend the basis of our society. Our general attitude to God and His reality (or our Religion) is that basis.

The nature of our attitude to God's reality is expressed in Jesus-Christianity, and with that we shall deal in the following pages.

The time for mending our ways is short, and perils approach us daily with ever-increasing rapidity.

Some people say regarding our efforts:—

"Too late!" and

"Australians will not listen to anything except sporting results—races and the like," and

"We know that to-day's type of Democracy is all a lie. But we cannot alter it," and

"I cannot afford to fight the vested interests based on our long-accepted culture. It might pay in the long run. I think it might. But I must get

my children their food this week. I am compelled to look to the Immediate," and

Many are deterred from examining the basis of our society by the subtle or bullying threats in our Jew-worshipping religion, some are intrigued by its intricacies, and some by its confusion and chaotic direction.

Many are deterred by the parasite's contempt for them, and by the beefy threat of his hirelings.

The difference between Odinists and the people above referred to is this—the Odinists are going to try. Others may sit and wail, or drink whisky, talk and talk, whisper, or do what they like.

We must win, for our own and our children's sakes, win for the honour of our British people in Australia and beyond the seas, and because it is our high duty to win.

To help to the understanding of the Odinist movement, we now include herein three of our pamphlets as distributed. They will serve as an introduction to the lectures following them.

They are—

PAMPHLET ONE
THE ODINIST MOVEMENT

To.....

I.—A group has formed for the commencing of an Odinist Society. An Odinist is not a Christian.

II.—Christianity (the basis of our culture) has failed. See Ancient Rome, Spain, United States of America and other nations. It fails, too, in other than national aspects.

III.—Odinism shows the Great One as just and good, not as mean and bloodthirsty.

IV.—Christianity seeks to substitute an Eastern outlook in place of our own native outlook.

V.—Odinists reverence their own race and its father-spirit.

VI.—If race "A," untrue to its own spirit, worships (with or without Self-renunciation as its ideal) another race "B," then race "A" will decay, and before its death will be ruled by the members of race "B."

VII.—Differences of race evidently exist for divine purpose or expression. There are, in different degree, divisions and differences in the animal and plant worlds.

VIII.—Christianity seeks to destroy race. May not this be as serious as the killing of an individual?

IX.—The minds and outlooks of different men are in large degree expressed in their physical appearance and that of their forefathers.

X.—Our own racial ideals and traditions (not those of another) are our best guide to health and national strength.

XI.—The causes of the threatened extinction of our race, the economic unsoundness, the instinctive fear of to-day, can be traced to their origin. The real remedy is a spiritual one.

XII.—About Odinism:—

(a) Odin (put briefly) is the part of the Great One of Whom man can be aware in some degree.

(b) Odinists recognise race as an inescapable truth of Reality (or of What Is).

(c) Odinism was the outlook of the founders of our British race.

(d) Our Odinists reverence British heroes, British holy places, British traditions, British ideals, before those of any other race.

(e) The Odinist believes in the existence of his life, beyond the immediate physical expression of it.

(f) Odinists seek to be true to themselves and what is of them, and thus become better men for all the world.

(g) The Odinist sees himself as a part, and his race as a greater part of the life of Odin and the Great One.

(h) Odinism teaches men their high duties to each other, to their race and to Odin.

If you are interested in the Odinist Movement and sympathise with it, and if you would like to attend an Odinist meeting, you may write to: The Secretary, etc.

PAMPHLET TWO THE ODINIST MOVEMENT

To.....

I.—Our British nation is drifting alarmingly. Anxiety and instinctive fear are abroad.

We are drifting so because we are untrue to the spirit of our own race, and untrue to Truth and to God.

Our religion has basically mis-directed us.

II.—Christianity has made us a nation of Jew-worshippers.

III.—Christianity is Jew-worship plus Self-renunciation.

Nations with a race-preserving religion (like Jews and Japanese) live.

Nations with a self-effacing religion (like Christian nations) become unhealthy, decay, and die.

IV.—Jesus was not God, nor the only begotten Son of God.

Odinists regard it as blasphemy to proclaim any man, woman, or idol as God.

V.—Christianity was built up during several centuries upon various bases, chiefly on part of Socrates' teaching.

VI.—Under Christianity—usury, parasitism, materialism, mongrelism, Jewish control, confusion, and false values flourish.

Look around you.

The results are clear, even if it is harder, perhaps, to see that it must be so, under Christianity.

VII.—(a) Christianity has 3,000,000 full-time paid workers.

(b) Over 11,000,000 Bibles were sold last year alone.

(c) Christianity's wealth in property, colleges, money-income, etc., is colossal.

For the result—see the troubled Christian world to-day.

Think, before it is too late.

VIII.—The Christian culture will do for you what it has done for Spain, Ancient Rome, U.S.A., etc.

Even if you are comfortable under Christianity to-day, look a little ahead.

IX.—Be active for truth. And be active soon. An untruth is a bad foundation for civilization.

X.—Our Odinists' Holy Land and Holy Places are places sanctified by the blood and labour of British heroes; not a Levantine piece of Asia, or a strip of the African jungle, the homeland of Jewish Jacob, or of Negro Father Divine.

XI.—Be an Odinist, true to your British self, to your British race and its traditions.

Be true first to that which is of you.

The Universality idea may come in for examination later.

A man is not the worse if he loves and feels his duty to his own family—he is, in fact, the better citizen. So it is in the wider national sphere.

XII.—To help the Odinist religion, to strengthen your British nation, to strengthen yourself, you have only to be truthful, and be, to-day, a little brave. These anxious days demand it of you. The need is great. Your response is your measure of your self.

XIII.—Our Odinist religion, native and true to our British selves, is coming.

It will replace with wholesomeness the rotting and alien influence which to-day permeates all the vitalities of our nation.

It will grow because it is built, not on an untruth, but in accord with the manifestations of God to man.

XIV.—No one in our movement makes any money out of it. Any money or stamps received are used for the Society.

PAMPHLET THREE

THE ODINIST MOVEMENT

To.....

I.—Christianity has had a clear field.

Its supporters (not the poor God-seekers who call themselves "Christians") have with their terrorism seen to that.

For the result—see the Christian world to-day.

II.—A Jew (the Secretary of State, Morgenthau or other) from America.

A Jew (Minister for War, Mr. Hore Belisha, Hankey, Sassoon or other) from England.

A Jew (M. Blum or other) from France.

A Jew (M. Litvinoff or other) from Russia.

And so on and so on—

Such Jews meet and decide the destiny of "their" respective "nations," nations in which they are racial aliens.

Queer! Why is it thus?

How is it done?

Why should it be that they are Jews?

Why not Chinamen or Hindus?

(The Jews generally know the answer quite well.)

Answer: Because the religion of the nations concerned has been Christian, i.e., Jew-worshippers (not Chinese or Hindu-worshippers) and Self-Renunciationists.

III.—Why (instead of the British) are Jews and their henchmen controlling our finance, our news services, and our British political parties?

Why not Chinamen or Hindus?

Answer: Because Christianity has made us a nation of Jew-worshippers.

IV.—Why is the British Empire being risked and why is British blood flowing to-day in Palestine, the Christian-Jewish "Holy Land"?

Answer: Because Christianity has made us a nation of Jew-worshippers.

V.—Why are we deteriorating? Because we British are not true to ourselves, to what is of us, to our Father-Spirit in God.

We have been seduced by Christianity—its effrontery and subtlety.

Under Christianity we are Jew-worshippers; or else, in despair or confusion, we worship nothing at all beyond the Immediate—money values, or similar depravity.

In either case we lose touch with our source of life and strength—our Father-Spirit in God.

All our achievements, all our vitality spring from that spirit.

Blindness to it, divorce from it (under Christianity) is our national tragedy—bad health and the dying out of our race.

VII.—Study "The First Guide Book of The Anglecyn Church of Odin." It will help you.

VIII.—Christianity exploits, distorts, and in time destroys the Christian God-seeker (nation or person) for the benefit of the least worthy.

Consider: "Blessed are the meek, for they shall inherit the earth," and similar "divine" directions. . . .

Christianity also leads to Mongrelism and chaos.

It is shocking, but some who understand have been silent because of fear, some because of material profit; most have not understood.

IX.—Be an Odinist and learn how it feels to be beyond the confusion of the great untruth.

God speaks His message in each one of us, and in all around us. All may read its beauty and its wonders.

The Bible is not "God's Word." It is a Jewish distorted confusion of ancient (largely Aryan) writings.

All educated men know it. (The New Testament is a Jewish Socratean development.)

X.—Our religion (i.e., our attitude to God's truth) does matter.

It is the basis. Church-going or not.

Its truth or its falsity decides at last our life or death.

The time of that deciding is coming. You can almost hear it sometimes. Soon "the running hither and thither" will begin unless . . .

And you, reader, will be "running," too, unless . . .

Our religion (i.e., our prevailing attitude to God's truth) is at last expressed in our finance, our constitution, our social structure, even in our art, our music, and our current Philosophy.

Look at the tendency in each of these aspects to-day. The rot is obvious. Week by week it becomes more obvious.

Our religion is the basis.

Even ignorant people instinctively know that religion is the basis.

See what they frantically did to Christian leaders in Spain, Ancient Rome, Russia, etc., at the time of downfall.

See what they will do in France to-morrow.

May we British get a foundation that is true in place of that which is untrue—before the impending chaos descends.

May we be mentally strong enough, and brave enough.

Can we—will we change? It is—Either : Or.

XI.—A structure built upon a lie will madden the builders at its falling.

XII.—Those individuals—who can see further than does the worthy money-reform enthusiast, the constitution-amender, and similar—who know that the Terror lies deeper.

On them is a duty—a duty that may not be lightly disregarded.

In truth, our fate to-day hangs upon what those who know, will, or will not, do.

Study—

“THE FIRST GUIDE BOOK TO THE
ANGLECYN CHURCH OF ODIN”

Preface

The contents of this book are taken chiefly from the lectures given by me before the Odinist Society in Melbourne.

The word Jesus-Christianity is sometimes used herein to emphasise the nature of the Christianity referred to.

The lectures are, in the main, directional only and do not present an adequate or in all respects a conclusive exposition of the subject-matter.

The lectures are graded to some extent; for instance, the lectures “To Students” and “To Fundamentalists” are placed toward the end of the book.

A. R. MILLS.

1939.

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The Odinist Religion Overcoming Jewish Christianity

TO-DAY

1.—(a) Anxiety permeates our British people. The cause of that anxiety can be removed. But a great effort is called for.

(b) No Act of Parliament, no amendment of the Constitution, no manipulation of finance or other social phase will do it.

The day of manipulation, however clever it may be, is past. The nation and society is sick and weary. Too sick and weary to respond to manipulation. Too devitalized, too spiritually blinded, to recover itself by ordinary means.

(c) The source of our trouble is deep.

(d) Coming to the point at once, the fact is that our "ideals" (or prevailing attitude to God's reality, i.e., our religion) are fallacious and deadly.

(e) Jesus-Christianity is wrong. Pretence about it is no good.

Our vested interests, financial or other, however great, built up on untrue foundations will not save us. On the contrary they will in the end, ruin us and themselves, and the process of that ruin is visibly going on now.

(f) Let us then look at our prevailing religion. Let us look a little below the obvious anachronisms,

Registered at the General Post Office,
Melbourne, for transmission through
the post as a book. Wholly set
up and printed in Australia by
The Ruskin Press Pty. Ltd.,
123 Latrobe Street,
Melbourne.
1939.

and opposites, which Christianity presents to the God-seeker, national or individual.

(g) Into the basis of our culture we must go, and seek there for our enemy. He is certainly there, because for one thing, all other more immediate places of hiding have been examined.

To do this the mind must be clear, the perception must be keen. And the will must be strong, and brave right on to the ultimate, to deal with this deep laid enemy.

(h) The present-day pioneers of the search may remember British Beowulf. He, deserted by his friends who feared not the sword or immediate things, was left alone to face the Evil One—the One who Flew-in-Darkness. Beowulf met him. He fought him. Fought him on to his own certain death. Beowulf was killed and dying said to his people, "Take ye the Worm's treasure. It is for you."

Our bravery may not need be, for our present purpose, so great as Beowulf's was. But some determination is needed. We will not submit to the creeping rot, whatever the immediate bribe or the immediate danger be.

We shall not shiver and hide ourselves in a cave.

On us who understand the nature of the killer, on us is a duty we simply dare not deny or forget. For the weak and the confused there may be an excuse but there is none for us. And only at our ultimate peril can we draw back or palter.

The national rot has to be stopped. What is your part to be? . . . And you may remember that with us you will be fighting, not for the applause of a money-grubbing newspaper or for a big bank account, but for something that is of the Forever—your own and your nation's life.

THE BRITISH NATION AND EMPIRE

1.—To-day there is a fear that the fall of the British Empire is coming near. That fear is justified, for the signs are clear. Breaks here, and cracklings there, and, most alarming of all—rot within.

2.—Stagey politicians rule us. Pretence and untruthfulness permeate our lives—from our ideological basis to the top of our social structure.

3.—The politicians and others created by our condition, cannot be expected to amend it. For they are the products of the system based on our religion, or culture. They, whether they will admit it or not, represent it.

4.—Someone other than our present politicians and leaders must do the job of saving us. Our high duty to our God as well as to ourselves, calls every decent man to endeavour.

5.—At the approach of danger, the Jew-worshippers louder than ever call the people to Jew-worship and adoration of their God, Jesus. They punish and threaten the non-Jew-worshippers.

6.—Under the Odinist religion we shall return to the reverence of our own Father-spirit in Thor of God, the source of our strength and being.

7.—British people all over the world shall be bound together in their Odinist religion by a spiritual bond, deep and true. The bond shall be their consciousness of their Father-spirit, their common

duty to Him, their common source of strength and being. Such a bond shall be more binding among them than any legal contract or agreement ever made. More binding than a King or a Crown. That bond the Odinist strives to make plain to his people. Then disintegration and decay shall be a nightmare to us British no more. Health and vitality shall be ours. We shall be true to ourselves, true to the instinct native within us. We shall not worship the Jew and his outlook any more, but the Christos or Thor, and more particularly that part or Being in the Christos or Thor whose representatives we British are.

No more shall our common blood and national spirit be deemed a nothing, or something of no account. No more shall Jesus-worshippers tell us the lie that race and tradition are snares and delusions. No more shall our Jewish Christian culture destroy that common blood tie, and the knowledge of it, and hand us over to chaos.

8.—The British people, building on the foundation of their fathers, shall find their identity and with their strength renewed shall leave the present chaos.

9.—Then from our nation's vitality within, and from the discharging of its God-given duty beyond itself according to its powers, our nation shall live indeed.

10.—No more shall our national unity be dependent solely on a visible King or a constitution. We and our national edifice shall be based deep in God and partake of His qualities.

Values shall be re-appraised; and despite the subtlety of the great enemy, we shall know him for what he is, and make our knowledge of him our high foot-stool for our place in the Kingdom of God.

11.—When the Odinist religion comes, a bond will bind seventy million people together, seventy million British people, who to-day, under Jesus-worship are facing shame and extinction.

MERRIE ENGLAND

1. — Many high-minded Englishmen yearn for "Merrie England," the Anglo-Saxon English and British spirit, most evidenced perhaps in the period from Edward I., of blessed memory, on to the time of the deluded great Oliver Cromwell who found out the truth too late. For to-day they have a Jew-ridden, Judaized England.

"St. George and Merrie England!" God-speed to those Englishmen. An English England! God send the day.

2.—Those high-minded young (and old) Englishmen, deeply religious as of heart they are, seek their God. Unwitting they go to a Jesus-Christian Church.

There, to the atmosphere of music, Gothic architecture—the product of their British fathers' genius and sweat—they reverently wait. The peals of the organ die away. Then, Jerusalem, Jews, Israel, Palestine, the Jew's Holy Land and Self-renunciation is the theme poured into their ears. To a Jew of 1939 years ago, who it is said, declared he was God Almighty or the Christos, or God's only begotten son, they are pointed. They are pointed to a Jewess as Mother of God, or Queen of Heaven. They are subjected to many more debauching blasphemies, and innocently take part in the occasional seductive ceremonies.

3.—Filled with the love of their own British traditions, filled with reverence for their race, and its wonderful story, filled with the urge of

their Father-spirit in God, they, innocent and God-seeking are led to wail for "Jerusalem, my happy home," and to pray to Jehovah for "Israel."

But their own British heroes, British Holy places, and their own Father-spirit in God are blotted from their memories, and the alien Jew is substituted.

In the Masonic lodges they will have, interlarded with moralizing tags, more of the same alien atavistic Jew-worshipping cult.

4.—Someday they will perceive in this Jew-worship an extension of an old, old trick—Gain a man's confidence, drug him, then pick his pockets, debauch and enslave him.

5.—Merrie England and St. George! St. George and Merrie England. May our British people soon know the origin and meaning of these sacred words, and with hearts exalted sing the songs of Merrie England, and hymns of the national spirit.

TO FARMERS

1.—Your farm . . . Your flock of sheep. If anyone said to you: "All sheep are equal. Breeding from one ram is just the same as breeding from another?" What would you think of him?

2.—But that is just what Christianity does say to you about mankind. "Breed them all together. All are equal, all the same. Colour, physique, etc., are nothing. No such thing as race and breed . . ." What do you think of this Christian teaching as a guide for humanity?

3.—(a) Christianity says all men are the same. Let them all breed together.

Christians include that idea under the Brotherhood-of-man idea . . . What do you think of it?

(b) Australians will become, under Christianity, a mongrel human flock. You know something of mongrel wild horses, and their value. You know something of mongrelized flocks of sheep. You do not yet know much of mongrelized human beings.

4.—Christianity denies Heredity and affirms Environment.

(a) Did the horse become a kangaroo when he was brought here—to Australia?

What a silly question—of course he did not.

(b) Is the horse showing any sign of becoming a kangaroo since he was brought to this land of kangaroos?

(c) Does the apple tree, brought to Australia show any sign of becoming a gum tree?

Not at all.

(d) Does the vegetable genus of wheat show any sign of becoming mulga scrub.

Of course not.

5.—The most that has happened, if anything, in respect of any of these plants or animals is an adapting of their habits (in a very slight degree) to any change in external conditions — they remain horses, apple trees, and wheat, as truly as ever. Breed remains Breed. British blood remains British blood if it goes to China, Africa or Papua.

(a) Christianity to be logical would deny the truth of this. For Christianity, as expressed through our constitutions and our laws, says that breed is nothing. It says that if anything, only the place of birth matters. It believes only in Environment, not Heredity, as determining the type of man. But you know which is the more important, and you know that in this teaching at least Christianity is sheer lies and humbug.

(b) Thus strictly following Christian reasoning and by our Australian law, an apple tree in a gum forest would be a gum tree. Prima facie an Englishman born in China is a Chinese; if in Palestine he is Palestinian; if in Holland a Dutchman; if in Poland a Pole. And a Jew is deemed by our Christian inspired law to be of the nationality of the people among whom he is born.

It may be very funny, but it is very Jesus-Christian.

(c) It would be just as wise to declare that a horse born in Australia is a kangaroo; born in African jungle the horse is a lion; in the Sahara the horse is a camel; in the Arctic regions, the horse is a Polar bear. Such is the logic of Christianity.

Cranky as it is, it is our Christian inspired law in respect to human beings.

(d) Christianity, pressed to the point, must deny that there is any such thing as Race among men. It admits you can see it, but says it is not there. Jesus-Christianity impliedly declares that your eyes, nose and experiences are lying to you, if they tell you there are different races of men. Are there differences among cattle? "Oh, yes!" It will admit your senses tell you the truth about cattle, but not about men. What a joke! How confused the Christian is. No wonder Christian nations deteriorate and become idiotic and degenerate under such a direction. How we are hood-winked! Christianity says Race does not matter, that mongrelism does not matter, that these things are mere figments and delusions.

(e) How the Jews despise the Christians!
How the Japanese wonder at them!

If a Merino ram were put in a Shropshire sheep paddock for six months and an Act of Parliament read over him, would the Merino become a true Shropshire sheep? Christianity answers "Yes." What do you say?

7.—Christianity having been brought face to face with its ludicrous conclusions now says in such case—"Ah, but men are different to animals. Animals are mere automatons—they are machines." (Perhaps that is why there is no specific direction for kindness to animals in Christianity. Jesus, of course, came to save man. The animals have, Christianity says, no Christos-spirit in them.) The Christian in this proposition escapes defeat only by deafness or by shouting denials.

A man of logic can show why Christianity dare not say, "Be kind to animals," because it would ultimately destroy its central theme.

The Odinist says there is a spirit expressed in all creatures and things. The spirit is in all things. Different expressions of the spirit in different kinds of phenomena.

8.—Put your hand on your horse as you are homeward bound on a moonlight night through the bush, and remember that Christianity says your horse is an automaton or a machine; remember it when you are calling in the cows; remember Christianity's idea when your dog races over the paddock to meet you.

An Odinist looks on animals, and plants, too, as parts of the life of God's universe, with powers and life according to the spirit expressed in them. The Odinist regards them as co-inhabiters of the universe with him and regards man as bearing a high responsibility toward these creatures lesser than himself and in varying measure different and subservient to himself.

The position of animals under Christianity is awkward and obscure and, in fact, unsolvable by it. They as other sense-perceived-life cannot be accounted for. The resolute attempt of Descartes as a Christian to do so is pitifully humourous. They, unlike man, did not have a saviour from God's wrath, or any provision for existence whatever, despite the fact that you can see them. And see them in some measure understanding you and things beyond you.

9.—When you look on the animals on your farm as automatons or machines, then you are feeling like a good Christian.

When you look on the animals as creatures with feelings and a degree of sensibility, then you are an Odinist, as your fathers were long ago.

TO OUR BRITISH PEOPLE

1.—If ever the Japanese, Chinese, Indians or any other race overwhelm us, then:—

The Odinists,

And the Odinists only, will save our nation.

The Odinist, for one thing, will not marry an alien.

The Christian will.

Christianity approves mongrelism, even encourages it (Vide all-are-equal, Brotherhood-of-man, etc.). "Marry-your-opposite" and similar atavistic directions are basically Christian.

2.—We can populate our continent with our own racial stock.

We have plenty of fine young men and women...

To-day their destiny is thwarted, their high gifts degraded.

They are sacrificed for the usurer.

3.—Under Christianity with its cloak of sanctity, the Jews and the usurer have their feet upon our neck.

Our pro-Jewish Government imports aliens to inhabit the land of our fathers and our mothers—the land handed to us as our sacred trust.

Thus the usurer can the better get his money.

But our young people who are our nation's life, are sacrificed for that money, and our British race dies out.

4.—The great usurers and their sycophants are the real supporters of Christianity, with its Jew-worship and its spurious piety.

5.—Our nation is being throttled and destroyed before our eyes.

The poor God-seeking Christians anxiously wonder at it all, but cannot see why.

Christianity (with its Self-Renunciation, Confusion, usury and Jew-worship) has done its work of blinding and distorting only too well.

6.—Perhaps you will tell the people why.

We would remind you that the comatose condition of to-day is extending, extending while the British-Australian is studying his Race-card, and the Football results.

OUR BRITISH MYTHUS

1.—Long ago our forefathers lived in the south of Scandinavia and neighbouring Germanic lands.

2.—They believed that their origin had been the Sun. That their bodies were the expression of a Spirit-Force which was Timeless and which also knew the Sun.

3.—Later, there was an exodus of many of them South-Eastward.

They settled in Asia Minor. Here by their energy and good government, resultant from their attitude to God's reality, they grew powerful and multiplied. They were called Aryans.

4.—Later, according to certain evidence, a young man named George or Sigge in the homeland decided to find out his racial brethren in the South-East. He set out and walked across the land now known as Russia, and at last with the journey's perils behind him, arrived among his people.

He learned his brethren's ways and perceived their needs. He became their leader. Devotedly he strove for his people's welfare. He is known to us now by various names: George, Indra (in Scotland), Dag-da (in Ireland), Sigge, Dardanus (vide Aeneid VIII., Virgil), Zag-Dar, Da-da, Son of Odin, and others. The shadow of his greatness looms up in the extant writings of that great past day.

5.—Justice, the science of agriculture, building, irrigation, sculpture and, too, the art of writing took

shape and flourished during the time of this great man, George, Dardanus or Da-da.

6.—The population grew. Some of the people later migrated Eastward to Persia and onward to India and even to Japan. Evidence of the migration is clear to-day. The Sanscrit language, an Aryan dialect, is extant in India. The Indian Veda is evidence of their influence. The religion of Zoroastra and in part the religion of the Parsees (fire-worship) show the influence of our forefathers. Even in the Shintoism (the Father-spirit worship) of Japan, and in the Sumarai idea is a reflection of our ancient Aryan fathers' outlook.

7.—Some of the Aryans went south-ward, and came to Egypt. There they were builders of culture as well as of buildings. The architect and the chief assistant architect of Great Karnak have left their own memorial inscriptions commanding their souls after death to Odin and Thor (Weigall's Short History). Traces of the Aryan white skins, and head-shapes may still be found in Egypt, as well as India.

8.—Some of the Aryans went to Greece. There they made tremendous contributions to the vitality of the world—contributions too well known to require mention here—Homer, Hesiod, Parmenides, Herakleitos, Aristotle, Phidias, Pythagoras, Alexander the Great, are a few of their number.

9.—Some of the Aryans went on further, to Rome. There they built up Roman civilization and made their contribution to the world. Every child knows at least something of it. Its influence is upon each one of us. The fall of Rome gives us as a British nation and Empire, our clearest lesson and guide respecting our dangers of to-day.

10.—The philologist alone can give us indisputable proofs of the Aryan connections referred to. Though some philologists have been misled by relying on philology only, e.g., where they have found that subject and alien-blooded peoples use words of Aryan origin, they have deemed such people Aryan, just as if perceiving that American negroes spoke English they were to conclude that the negroes were of English race.

11.—Some of the Aryans journeyed further still—through the Straits of Gibraltar to Britain. (Vide Phoenician Origins by L. A. Waddell and other works.) They settled there. There was a small sprinkling of Hamitic people among these early settlers. It is proved there is something of truth in Geoffry of Monmouth's book, and that Brut was far from being a purely legendary figure.

The ruler of Kent in 55 B.C. protested to Caesar that Romans, people of their own blood, ought never to war on them, and said brothers should not fight brothers. Their blood was the same. The statues and paintings of ancient Romans, as well as a survey of their expressions in literature, outlook and customs show clear connections with the British.

12.—Some of the Aryans in Asia Minor turned their faces North-Westward, and set out for their old racial homes. Over the Caucasus and across Russia they came.

Evidence of this migration, sometimes inadequately called Caucasian, exists beyond all doubt. They, after their wanderings, settled among their blood brethren in their fathers' homeland, where some of their descendants live to-day.

Their instinctive attitudes were Aryan as were their fathers.

And among us British, the same instinctive Aryan attitude, however encumbered, and despite the Jewish confusion upon us, lives as it lived in our fathers.

13.—One legend says that long before this great migration North-Westward, George or Sigge growing older, often thought of the land of his birth and his people there. He wished to give them guidance, to do something for them too, before he died.

Leaving a successor behind, George with a few others (twelve sons, it is said) set out on his journey to the ancient homeland. At last he arrived home and commenced his work.

The persons in power regarded him with suspicion. Some feared him because of his ability, they even feared him for his honesty and goodness.

He, who had been a king, suffered mockery and even starvation. Still he persisted. Truthful, patient and filled with high purpose he did not falter or lose faith. A series of misfortunes in the land gave him opportunity.

His advice was then sought. He freely gave it.

He wrote poems that were recited round the fire on the long evenings. He taught others to write. Perhaps he taught them songs.

He taught them of Igdrasil, the tree of life. He presented an attitude to God which became accepted in the community, and because of its sanity was accepted by the neighbouring peoples.

The people learned the theme of Aesirgard, the wisest attitude to Reality ever perceived.

George (or Sigge) grew too old to carry on his work. He knew his end on earth was near. He could work no more. True to his duty to the last of his power, he died. His body was burnt on a fire-boat.

To-day, across the valley of the years, once more George's spirit comes. The idols obscuring him and his life are resolving into nothingness. We are his very children. He rises, a guide, a simple friend, a father and a hero.

George's people built as well as they could on the foundations he had laid. Our Hengist and Horsa were his direct descendants. They remembered the story of George's fight with the Dragon of evil. He became our national saint.

The King of England is a lineal descendant of Hengist and Horsa, as in fact are many of us.

After George's death, the vitality he awakened in his homeland bore fruit. The country became strong, for it had health within.

The ships of George's countrymen ere long rode thick upon the sea. Constantinople saw them, Egypt saw them. They discovered America. They settled in Normandy. Some marched down to the south of Germany. And most important of all, they in their several clans, Danes, Jutes, Saxons and Anglo-Saxons, came also to Britain and Ireland to be the forefathers of the vast majority of us, who live in Australia and New Zealand this day.

THE CHRISTIAN ATTITUDE TO OUR BRITISH MYTHUS

1.—Many of our ancient Aryan writings have been taken and twisted-up by Jews and presented to us in the Bible as their own. The Bible with its distorted Jewish history is thus made a babel of mis-statements, high-thinking, poetry, pornography, murders, ignorance, superstition and humbug, the like of which does not exist for the confusing and nullifying of God-seeking mankind.

This confusion is called by the Christian—"the Unerring Word of God." No wonder chaos is upon us.

The Odinist idea of God and His word is very different.

Even the Jewish name Jehovah is not native to the Jews. It is a purloined word.

The story of the Jews' exodus from Egypt is fiction indeed. Though archeologists have lately discovered that some Jews were expelled from Egypt by a Pharaoh.

Jew-worshipping Christians still ask us to discard and forget the wonderful story of our own Aryan people and take the so-called story of the Jews in place of it. They want to saturate us with the history and ideology of the Jew—Abraham, Jacob, Rebecca, Judah, and so on. They would thus displace our own heroic fathers. And they ask us to take over the erstwhile home of the Jews—Palestine—as our own Holy Land.

2.—The British Aryan story, however little known to-day, will at last, we Odinists hope, supersede and extinguish the Jewish confusion now upon us. We strive that our own heroes shall replace Jews. Our own Homeland shall replace Palestine. Our own racial spirit, not the Jewish, shall be our revered Father-spirit in God.

It is for each one of us to choose his side—Odinist or Jew-worshipper.

Our Jesus-worshipping cult has taught us to forget, and even to despise our own honourable forefathers and their tremendous story. In fact, it has made us a nation of Jew-worshippers.

Only in this late day, when dangers immediately threaten us, has the terrible error of Jew-worship been perceived and by us consciously combated.

We repeat—the Odinists are not Jew-worshippers. Our own race, the British in its several features—English, Scotch, Welsh and Irish—is our sacred race.

TO THE BUSINESS MAN AND OTHERS

1.—A learned Anglican Archbishop, without apparently perceiving the lunatic nature of Dualism, has recently written a treatise, in order to show that Christianity is the most materialistic of religions. We agree. Christianity, as he says, does resolve itself into immediate materialism, i.e., death. But the Archbishop strangely, still regards Jesus-Christianity as the hope of the world. Some day he may look out of his palace window with more than a shade of doubt about this in his mind.

The Odinist, despite the lateness of the hour, suggests that the Archbishop should labour on, and think onward toward the further logical conclusions of his theme and he will find how the Materialism resolves into Death.

2.—Odinists are tired of hearing: "You are right," "We need a fundamental change, true enough," "This Jew-worship is all bad," "But the job is too big," "Ah! the vested interests!" "Think of the great personages directly and indirectly concerned in maintaining Jesus-Christianity. No, it can't be done."

We are tired of seeing rabbit-like timidity. Tired of people who will "get someone I know to help you." Tired of money-grabbers. Tired of seeing people grasping at the immediate with as little and perhaps less foresight than a monkey.

3.—The Jew-Christianized Venetians, like others in their decadence, had become usurers, close-fisted and mean, utterly democratic. Materialistic as the

Archbishop perceives. "God's chosen people" showed them the way. The population dwindled. The workmen could not, would not fight. Patriotism was debauched. Patriotism had become only a rusty weapon for the money-spinners to make use of. Spy hunts, flag-waving, fine speeches were the order of the day.

Bonaparte marched in on the Venetian money-spinners and took their all. He and his soldiers had something stronger than money—some ideals, right or wrong, and a sword.

He said "Out," and they were out. Their credit entries in their ledgers and their title deeds, became mere splashes of ink on paper.

The Lion of St. Mark looked on, and the clergy and the people looked for a miracle to save them. It did not. Crumbling, Venice fell.

4.—In Christian Rome fifteen centuries ago, the money-spinners were in charge.

"Prosperity" reigned, they were "rounding the corner." Dividends of big firms went higher and higher. Even the big firms became fewer. They became absorbed in yet bigger firms.

"Savings" and other credit entries mounted up. (Possession of vast money they seemed to forget really meant vast burdens of debt on the dwindling populace.) Records for Savings were broken, but the population dwindled. The people remaining were dispirited and materialized and would not fight. Fighting meant fighting for the usurers and the money-spinners. The people had forgotten the Spirit of their people, and they could not recover it.

The usurers at the top at last got all the money. Italia was plastered with mortgages, interests, rates, debentures, debts, interest-bearing capitalized credit, and similar parasitism.

The Jews led the way; of course, they would. For the religion was Christian Jew-worship. (See Gibbon.)

The Christian priests and people prayed for Israel, talked about Jesus and Jerusalem, the Second Coming, and sang hymns to Jehovah the tribal "God" of the Jews . . . The tragic end of Rome is well known.

The leader of the non-Jew-worshipping Goths marched in on the money-spinners and took their all.

"Out" said the Gothic leader and they were out. The remaining decadent Christian Romans in agonized humiliation were scattered. The madness and blood of chaos brooded in Rome.

The Pope remained.

5.—In Australia, great Australia, with its British populace, we find that Christianity, Jew-worship, materialism, and money-spinning, dwindling population and decadence are one and indivisible.

The evidence is before your eyes.

Our Government, both in Britain and Australia, and our dangers! Are they very different from those of earlier Venice or Rome?

Are our national conditions much different?

Are our social conditions much different?

Will the result be different?

We Odinists hope to make it different, and so we strive.

6.—We suggest to the business man, for what it is worth, that he take a look at his children. Let him think of Spain to-day, Venice, Rome. Let him notice the direction of our British people here and in the home-land, and then think over the nature of our movement.

Really, it will pay the business man to think it over, even at so late a time as to-day. If he supports us, he will at least die striving for life, instead of moaning and hiding his British head in a hole.

TO MEN AND WOMEN

1.—Sex is one of the greatest facts of living.

2.—Christianity regards sex-emotion as evil in essence. A subject that should be mentioned furtively, behind the hand or in whispers.

3.—As a result, ignorance is induced and human suffering and death arise in syphilis or other avoidable numerous sex diseases, and in depravities.

Under Christianity, children grow up ignorant of the ills of repression or expression of sex emotion.

Sex, a profound attribute of Life, must be regarded for what it really is. Our wisest men have stated that the most benefit comes from withholding from sex indulgence. The youthful resistance to sexual impulse is of the highest good; it is of the nature of the conflict between the Everlasting against the Temporal.

4.—Jesus-Christianity has given to sex a clandestine, shameful, sneaking characteristic. This comes from the basis of the Original-Sin-principle inherent in Jesus-Christianity, and it is a necessary consequence of its peculiar outlook to God and of its interpretation of man's relation to God.

Revolt against the untruthful Christian attitude and consequent lack of reverence to sex is shown by the depravities of to-day. Our ancestor Sigge clearly saw that sex-lentiousness in a community

was a sign of a condition bringing downfall and death. (See concluding lines of the British Edda.)

5.—Sex emotion is in fact the urge of the Father-spirit to procreate, to create, to build; and exists beyond the person's consciousness. Within his gard, man is responsible regarding its expression.

Excess sex-emotion arises from a confused or chaotic mind.

Procreation may be of the immediately physical or sensibly human, or mental, or spiritual, or of other phase of being.

6.—Sex life in the physical sense, is the means by which the Father-spirit using other powers, expresses Himself through his children in other human bodies.

As such it is worthy of highest respect and reverence.

Any person who unspiritually indulges in sexual intercourse is a fool and a traitor to his Father in the Everlasting and cannot escape the consequences.

7.—The physical aspect of sex may be as necessary to full living as in another sphere, physical contact with immediate things is necessary as a basis for sanity in less immediate things.

Some experience of the sensibly-human aspect of sex may be for most men and women essential to living sanely and healthily.

For some people, physical sex-indulgence may be less needful and for some people quite unnecessary and may even be derogatory to the fullest life and service of which they are capable.

8.—The man and the woman must regard their sex capacities with the consciousness of their responsibility to themselves, to their associates, to their nation, to their Father-spirit and to Odin. Nor should an immediate selfish motive predominate—for that way is death, unless the other aspects of life be considered.

9.—Marriage is sacred. Its ties and responsibilities extend far beyond the immediately sexual. It is the focal point for the expression of the Father-spirit in Time, and for the vitality of the nation. It is a bond between two people with God.

10. Read through the Marriage service in our "First Guide Book to the Anglecyn Church of Odin."

TO THE BUSINESS MAN—AGAIN

1.—It is becoming more and more difficult for you to carry on business. You are racing faster and ever faster after the elusive so-called "Profit."

The value of a "Profit," if you get it, depends on the spiritual health of the nation; and to-day our nation is sick and in danger.

2.—You have more narrow escapes from disaster in each succeeding year. Under our Jew-worshipping culture the dangers are always increasing. They will go on increasing.

3.—The evilly conceived Sales Tax, Mortgages and the like are plastered all over the sickening community. Mortgages, debentures, usurious bonuses and capitalized credit are strangling you. They are vitiating every avenue of the nation's life.

Trams, trains, houses, shops, footpaths, factories, nearly everything, all stagger under the growing weight of usury.

4.—Those burdens will demoralize the nation and in the end, break you. Even the most successful money-maniac will at last be broken. His foundation, that is, the nation will be ruined.

Get your pen and paper and devote one-half hour to the calculation of the inevitable effect of these iniquitous devices of the parasite-destroyer.

They will break you.

5.—You are in pawn. Your nation is in pawn.

"In pawn to whom?" Perhaps you ask. In pawn to a system of finance that finds no sanction in the vitality of God, but on the other hand is condemned by it.

Our Jew-worshipping religion is its fundamental sanction. It is the parent of it.

6.—Our financial system—usury and capitalized credit—is a product of short-sighted greedy madness.

A true religion would fight such monkey-minded greed to the death. It could not live under the Odinist religion.

7.—Our financial system in its basis takes no account of God. It is a mere parasite on Life. In God's arithmetic, in the logic of things, it is plainly condemned.

The chief financiers know it. And they know that our Jew-worshipping religion is their main support.

They, in numbers growing ever fewer, will manipulate to declare "increased profits" until . . . we and they, too, die.

8.—Our Time-payment systems and kindred growths are phases of the madness inherent in its parent, our Jesus-Christian culture.

9.—The teaching of God, clear to us in all His manifestations, shows what is healthy and unhealthy. Christianity fundamentally supports the vices of our system. It is the system's basic "justification."

10.—If your growing financial difficulties worry you, what about your children? Their troubles of

to-morrow will be greater than yours of to-day. No act of Parliament will help you. Prayers to Jesus will not help. If you think otherwise, try it. Then look deeper into the matter.

11.—The nation in which all money, or rather credit, drifts into the pockets (or ledgers) of a few persons, decays and dies. The mass of the people become destitute, lethargic, confused, unable to change and helpless.

Such is the case particularly in U.S.A. and France to-day.

So it is in Australia and in England, too.

No national pride, no self-glorification or no flag-waving can defeat the rules of arithmetic. Our national fall under Christianity is a matter not of speculation, but certainty.

12.—The business man could help our movement. His patriotism, however, is often not what we call patriotism.

In the meantime, business grows worse. Jews and foreigners are sapping your business. Business morality sinks lower. Till only the most devious and tricky methods can succeed.

The business man should look further from the Immediate—if he can do so. It will undoubtedly pay him.

13.—Surely the business man loves his offspring, if not his precious self. It surely matters to him what happens to his nation, for if the nation falls, then all his profits are valueless. The value of all property and money is dependent on the strength and vitality of the nation.

14.—Some business men with eyes shining, and shaking emotion, have in fact expressed strong sym-

pathy with our efforts. But their acquisitive training and timidity, have won the day. We have opened our hearts to them and then they have "sat tight" and sometimes secured some of our slender resources.

15.—Sometimes the business man has said to us, he would see someone else who was in strong sympathy with us. The "other man" has not materialized. He never will. There is no "other" man. There is only you.

16.—If the business man of to-day can think beyond the ledger and "profits," then he may perhaps live. If he cannot see so far, then for him there is the place to which keen business men go when they die.

TO BRITISH SOLDIERS AND SAILORS

1.—How do you feel when singing these Jewish-Christian hymns:—

- (a) "Jerusalem, my happy home!"
- (b) "Jerusalem, the Golden!"
- (c) 1. "Hide me, from the storm of life"
- 2. "Foul and full of sin I am"
- 3. "My blackened soul and weighted woe"
- 4. "It's dark, I'm lost, my groaning moan et similia."
- (d) "There is a fountain filled with blood
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."
- (e) "Oh Lamb that sacrificed for me,"
- (f) "The Lion of Judah shall break ev'ry chain
And give us the vict'ry again and again."
- (g) "Jehovah, Oh Jehovah." (The Jewish national God.)
- (h) "The lamb, the lamb, the bleeding lamb,
The lamb of Calvary,
The lamb that was slain now liveth again
To intercede for me."

These hymns are correct Jesus-Christianity.

The Christians often choose pretty or stirring tunes for them.

It is a moving sight to see and hear a British man wailing for Jerusalem like an Armenoid.

2.—The excruciating verse, the mawkish glub-lummery of the hymns are not merely laughable. They cannot be dismissed by a shrug of the shoulder. There is more in them than that. Much more.

These hymns point to an attitude to God that is untrue, subtly untrue, and deadly.

3.—The British Odinist sings in another theme, namely: the beautiful truths God has placed in and about him. He does not sing of Jewish Abraham, Jerusalem, Jacob, Israel, Jehovah or the like.

He sings of his own heroes, of his own fore-fathers. He is inspired by their devotion and valour. They point him the way to the Father-spirit in Thor of God who gave him and them being. They point to the Father-spirit that is his own.

4.—The efforts of Hengist and Horsa, Brut, David, Andrew (Indra) and Bryan (or "Bren," meaning King), and later British heroes, each of them mean more to the Odinist than all the double-dealing Palestinian tricksters put together—tricksters, and name-changers whom Christianity holds up for our reverence and calls the "favourites of God," or "God's Chosen."

5.—Hengist, Athelstane, Hereward, William, Edward I., Blake, Frobisher, Drake, Marlborough, Nelson, Nightingale, Wellington, Cook, and a thousand others, are, each one of them, more to the Odinist than all of Jewry.

6.—When your Christian teacher holds up some Jew or the Jewish spirit for your reverence—remem-

ber your own British heroes whose greatness and devotion made possible your very existence. Remember the Spirit of your own British race and what it has done in the world.

7.—Do you want to be a Jew-worshipper? Of course not. The very idea is repellent. But that is what Jesus-Christianity has made our nation—a nation of Jew-worshippers.

We have never heard of a Jewish sailor. We have scarcely heard of a Jewish hero in the ordinary British sense of the word hero.

8.—From a Bible story:—Goliath offered to avoid the slaughter of a battle and settle a dispute by a bout of arms between one man from each side.

The Jews chose a man named "David" to fight the duel with Goliath; but instead of fighting by the rules of combat, as the other side expected, "David" treacherously with a sling threw a hard stone (iron probably) and killed Goliath. Then the Jews had an advantage for they were ready and their trusting enemies were not ready, and the slaughter started.

Jew-worshipping Christians have made "David" a great hero for this. For it is so presented in the Jew-infested Bible, that literary confusion they have been taught to call "God's Holy Word."

Incidentally, Christianity tells us that this same, much acclaimed murderer and sex-maniac was the poet of the Psalms. Extant evidence shows definitely that the statement is not true.

It is doubtful whether there ever was a Jew named "David." But there is no duty on us to dispute Christianity's claim that this person, whatever his true name, was an ancestor of Jesus.

A future Jewish Bible may identify William Shakespeare, the dramatist, with the notorious Jew stockbroker who to-day calls himself William Shakespeare.

Jacob, the founder of the Jewish race, calmly named himself after the Gods of Egypt—Is, Ra, El, and got his humbug accepted as part of "God's Holy Word." What possibilities the future holds for the Jew in the realm of foisting a religion and more of such "heroes" on a nation.

But the soldiers sing at their Christian church services—"Bless Thy people Israel," "and make Thy Chosen people joyful."

8.—Treachery and lying is characteristic of the Biblical—Jewish type of heroes and heroines. The characteristics of British heroes and heroines is just the opposite. But Christianity holds up these Jews for your reverence.

Only through the medium of a religion could such a palpable imposition be perpetrated.

9.—The unbridled and merciless cruelty of these "Chosen people of God" when they have the power, could be applauded only by a fiend. We have seen it in Russia and elsewhere. Yet the Jesus-Christian does not blench at it. He goes on teaching the "Chosen People" humbug as the Blessed word of God to Sunday-school children. He makes up songs about them, and sets the songs to pretty tunes.

10. — Someday the soldiers, guardians of our nation, shall sing other hymns and have other ceremonies—British. They then shall not be caught into

singing banal and ludicrous words with the bait of a pretty tune.

Then our soldiers may sing and think on the words of the songs, not with squirming and derision, but with exaltation and simple-heartedness.

TO MEN AND WOMEN MARRYING

1.—If you see a diseased person marrying another—then, that will be a Jesus-Christian wedding.

2.—If you see a mad person marrying another—then that will be a Jesus-Christian wedding.

3.—If you see an aborigine marrying a British person—then that will be a Jesus-Christian wedding. (Jesus-Christianity tells the lie that all people are the same, that appearance is of no consequence—nothing.)

4.—If you see a man and a woman being married in the names of Abraham, Isaac and Jacob—then that is a Jesus-Christian or Jewish wedding.

5.—Odinists when they marry, must present a certificate of health.

6.—Odinists do not marry persons racially distant from them. They understand the dangers of mongrelism and the mating of opposites.

7.—Odinists do not marry in the name of Abraham, Isaac or Jacob. They marry remembering the heroes of their own racial forefathers, the exemplars of their own Father-Spirit, and remembering their duty to their nation. No Jewish or other alien spirit is in an Odinist wedding.

8.—If the Japanese, Chinese, Indians or other race ever overwhelm us, then the Odinists, and the Odinists only, will preserve our race, and someday revive our nation.

TO THE MAN IN THE STREET

1.—Are you a Jew-worshipper?

The Jew gets his place in the world through Jesus-Christianity and Freemasonry.

Christianity is Jew-worship plus Self-Renunciation. Freemasonry is inherently Jew-worship, plus, tags of "morality."

The Jew, because of your inability to see the consequences of Jew-worship, holds you in contempt.

If you worship another race (say Jews) then that other race, and the people among you most like the alien race, will rule you and you will die.

Have you ever noticed how the Jews use our girls, the mothers of our nation? Notice.

2.—Is usury sound financial policy?

It is not. A usury-ridden state will perish. A simple sum in arithmetic will prove it for you.

Do you like usurers?

Christianity teaches — "Turn the other cheek." "Give to every man that asketh." "If a man steals your coat, give your cloak also." "Blessed are the meek, for they shall inherit the earth." "Lay up treasure in Heaven." "Resist not evil." "Give away your money"—et similia.

The usurer wants you to be a Christian. He wants the producers of wealth to have that attitude or religion. "Christianity for the other fellow" is his religion.

3.—Would you enter a mongrel horse to win the Melbourne Cup?

What a chance the offspring of opposite breeds of horses would have!

Christianity would mongrelize all the people in the world. Christianity teaches that all men and all women are equal and the same. "Appearance is nothing," it says. The Christian Church has even taught—"Marry your opposite."

4.—Would you like to have a clear idea of the Reality of things?

Christianity will prevent you.

It presents a God, aloof, hating the world, "propitiated" only by the screaming death agony of his only begotten son; and at the same time, it says "God is Love."

The two opposite ideas cancel out each other, and so the Christian has no idea of God—only a confusion eventually encompassing his own destruction.

5.—Supporters of Christianity for "the other fellow" have committed numberless crimes of utter frightfulness. A few are:—

Christopher Marlowe, the Elizabethan dramatist, was stabbed to the brain for his exposures of the principles of Christianity. (People were, and are told, he was a depraved drunkard, killed in a brawl, etc. You read the dramas written by this young man and judge his character for yourself.)

Daniel de Foe—foremost English writer, author of the well-known "Robinson Crusoe," also exposed the principles of Christianity—he was put in the stocks for it. His ears were cut off and his sexual organs hacked away.

The Greatest English Philosophers have been imprisoned or had to flee for their lives for their criticisms of Christianity. Galileo and Bruno, too, paid the supreme penalty for their attempts to make man free.

6.—We do not ask you to do more than look into the above matters for yourself.

We would suggest you study the Odinist religion.

It is sane and healthy and strengthening.

It will save our British people from the chaos and death to which we are now descending.

7.—As indicated elsewhere, the Venetians like others in their decadence became sensual, usurous, close-fisted and dull spiritually. Bonaparte marched in on the Venetian money-spinners—and took their all. Neither her great traditions nor all her pretence could save Venice.

Many would say: "Of course, but no one would ever do that to us in Australia, US . . . ?" In answer to that we would say: "Yes, it may be done to us."

It might be well to remember that in case of downfall, the law ceases to function. Then murder, robbery, licence and rape rule. Chaos, prolonged starvation, and disease envelop the fallen.

We suggest to the business-blinded man, for what the suggestion is worth, that he take a look at his children and think: think upon our prevailing conditions—and think over the nature of our movement.

8.—Our movement, if it is not too late, may save his children and his nation. Entries in a ledger,

credits in a bank or other juggling will not do it. The basis of our culture must be corrected and put in accord with the truth of God manifested to us—or we shall surely die.

TO CHRISTIAN CLERGY AND OTHERS

1.—You are caught in the net.

You have been forced to remain in it or starve.

2.—Your will-to-do-good has been captured by a distorted Christianity.

3.—The Jews and other usurers would not get their power and their usury without you.

They know it, if you do not.

4.—There is no greater tragedy than a good man seduced into doing wrong and compelled to a continuance of it.

5.—A crucifixion at Jerusalem or elsewhere, is nothing to it. The good parsons and priests are the crucified ones of to-day. And, what a cross!

5.—Study our Odinist religion. Come over and help us. The crisis approaches.

The vitality and beautiful manifested truth of God waits our acceptance.

Help us to bring it into the lives of our people, into the life of our nation. Help us to help them on to health and vitality.

To-day's general attitude to God must be changed. You are nearly all aware of it.

The time is short.

6.—May not you, too, hear that One,

"Whose voice, familiar, dear, calls through the night.
Waking sweet chords, I'd near forgot were mine,
.
??"

7.—"Hael, Odin" is an expression of reverence, affection and awe to all of God within man's power to understand.

"Hael Odin"—lift your hand and say it. Say it when you see the stars. Say it when you see the sun or the wonders of sense-manifested life. Say it when you see the depths. Say it when your soul is distressed. Say it—and perceive what it does for your soul, mind and body.

The night shall flee, and the slough shall become firm ground.

"Hael Thor"—"Hael Thor, son and vicar of Odin! The spirit of light and strength, the Mighty One that deathless fights the destroyer of light and life. Thor, Whose spirit joined with things of sense gives His vitality to all things, and is the hope and way to life-everlasting in God. The Thor whose Christos spirit is in part expressed in me, the spirit which within me encumbered in flesh, seeks its high home. Thor's spirit warm and shining in me! It is my light, my bond of kinship with the angels. Thor, our strength, our promise, our way to greater life."

"Hael Thor."

"Hael Father-spirit in God."—"Hael, Father-spirit in God whose immediate children in flesh we are. Strengthen us who are thy children. Out of thyself, thy exhaustless, timeless power, give us more of thy life."

"Hael, fathers and loved ones." — "From out your places in our Father, look toward and help us. Accept our love, until we, too, with fire renewed, shall come among you in our Father's home."

"Wuotan."

8.—We are not unmindful that many clergy are keenly alive to the immediate, but nevertheless they often seek the long view also, and struggle at the fetters which bind them. Almost all of them have Good-will, and we are hopeful. The dawn is approaching.

9.—Even the simpler people among us are looking at the Jews and then at you. They hear you speaking of Jews and acclaiming the Jews and the Jewish Holy Land, and they are wondering. They even may laugh at the connections at first blush, as at a joke. Then they wonder again, and look about, and they do not laugh.

NOTE.—The "Christos" of the ancient Greeks had almost the same meaning as the "Thor" in Anglo-Saxondom—the all-moving fiatric force of the universe, the all-vitalizing feature of God, the all-power source or similar.

Some ancient Britons sometimes called it Hu.

The ancient Irish had in various parts of the country different names for it. Their ideal man was called Dagda or Zagda or other. The Irish called the spirit of their Fathers Daanan.

TO EUGENISTS

1.—If you see two diseased persons marrying, they will be Christians. Odinists must have a Clean bill of health to marry.

Odinists realize their duty to posterity, to their race, and to God.

2.—Christianity believes in Breed for horses and dogs, but not for human beings.

3.—Odinists are not Jew-worshippers. Their own heroes and holy places and racial spirit comes first. Health comes from having a true attitude to God, a natural attitude, an attitude that realizes something of the nature of the self and its true place in Odin. At last our general health and strength arise from our consciousness of our Father-spirit and Truth.

Odinists strive to improve the calibre of the race. It is their high duty individually and nationally.

Christians (and Freemasons) are Jew-worshippers, however much some of them would like to deny it. They see no harm in their Jesus-worshipping capacities, in mixing breeds, and in deliberately breeding degenerates.

4.—Odinists keep account of their ancestry.

5.—The Odinist religious outlook is natural, wholesome and God-reverencing, and not un-natural, un-wholesome and God-distorting.

The distorted mind brings with it distorted physical health.

The Jew-worshippers, to-day, loudly call us pagans. Christianity often claims that it wants us to care for the soul, and not the vile body, and says there is no relation between them. That the body and the soul are mortal enemies. Thus it destroys both.

In the meantime, how the Jews make use of the Christians (including the girls, future mothers of the British people).

How the Jews despise the Christians. (Jew-worshippers and Self-renunciationists) and their quibbles and their decay.

6.—Our population problem, our problem of the diseased and subnormal as well as our financial morass of humbug, will pass away like mists before the sunlight, when the basis of our culture, Jesus-Christianity, is corrected.

And not before.

Truth toward God and His ways is the only road to life.

The lie that encourages disease and worthlessness at the cost of health and worth is death, and must be removed from its cloak of sanctity.

7.—The procreation of children healthy and valuable to the community, is primarily a spiritual function, however important the consequential material condition may be.

8.—Why should not the Eugenists come out strong on the side of the religious movement which will help them, instead of preaching Health and Breed, and at the same time preaching the Jesus-

Christian religion which wars against all their basic good aims?

9.—Help us and you help the cause of health and common-sense. You, except in rare individual cases, cannot succeed while the whole weight of Jesus-Christian culture is against you. Be an Odinist and your worthy aims will then, and only then, succeed.

A PICTURE

Toward evening a small squad of Roman soldiers stood below three men who were being crucified. One soldier said to a friend, "That one is a highwayman—robbery and murder. The next is a Jewish agitator. A weakly, ill-favoured looking specimen, isn't he? He was not strong enough to carry his cross. I think he is dead . . . A noisy race . . . The next one . . ."

Their officer's command, "Attention!" broke in on the conversation, and the soldiers straightened themselves at the word of command.

"To your duties," said their leader, and the executioners took up the tools of their work—work distasteful even to the least sensitive.

The soldiers pushed aside the friends of the victims and the morbid sightseers.

They broke the legs of the sturdy highwayman as their regulations demanded, for experience had shown that sometimes a crucified person would recover and escape. The Jew in the centre they considered was too weakly and pitiable to necessitate the breaking of his legs.

Something, probably a swelling, on the Jew's body attracted the eye of one soldier, and with a ribald remark, he gave the swelling a little jab with the point of his spear. Water with uncongealed blood flowed out of the wound. Jesus, the Jew, was then taken down, wrapped in a burial cloth and put, not in a grave, but in a tomb.

The tapping of the water from his body saved his life. He revived.

The incident was remembered among some of the wonder-seeking Eastern people.

What a peg on which at a later date to hang a religion! What a peg presenting itself to a Socratianized society! What a peg for miracles, stories, sayings, philosophies! What a peg for a religion with which to disembowel the Nordic Roman people.

The story grew into the Nicene Creed in the 4th century, and developed by growth and accretions from time to time, up to and even beyond the Council of Trent in the 16th century.

If the legs of the Jew had been broken? If the executioner had done his duty? What then?

The answer to that question is, that the direction of the pervading attitude to reality would have compelled a similar instance to arise, in order to express in temporal existence the force of that attitude.

TO A ROMAN CATHOLIC FRIEND

The Christian saint, Saint Paul, writes: "The wisdom of man is foolishness in the sight of God."

How subtle, how wicked is this statement.

That same theme runs through all Jesus-Christianity.

Paul makes many statements of similar import and connotation. Jesus-Christianity states that the attitude indicated in the saying is the appropriate attitude of man to God, to God's reality and to himself.

But let us examine this statement: "The wisdom of man is foolishness in the sight of God."

In this statement, man and the wisdom of man are condemned. Condemned, because man and his wisdom is said to be foolishness, by the test of God's wisdom. Where did Paul find the test, and how could he, being a man, know God's wisdom since by his own argument man had no wisdom? The meaning of the saying from this or any aspect resolves into a nothing in Reality. However, Paul was as little deterred by such questionings about validity as Socrates sometimes was.

Man according to Paul's saying is condemned in God's sight. For if by Paul's statement man and his wisdom is not condemned, then God and His wisdom is condemned.

But because Paul goes on to refer to God in adulatory terms, it must be assumed that Paul does not intend to condemn God immediately, whatever

may be the logical consequences of his statement regarding man.

In the statement there is depicted the estrangement of man from God. An untruthful Dualism is inherent in it. Inherent in it, too, a condemnation of any effort by man to improve himself. What an utter condemnation of man!

What a condemnation of a work of God!

What a condemnation of the indwelling spirit in man!

What a condemnation of a part of God's universe!

What a condemnation of God!

But Christianity's foremost saint preached that condemnation as a supernaturally revealed truth.

What a saint is St. Paul!

But many a Christian seeker may not easily see that inherent in the statements of his Saint, is the condemnation of God Almighty. Not immediately perhaps does he see it, though he may see some honest men — erstwhile Christians — turning away from Christianity. He can see chagrin, disappointment and scepticism, and even despair upon them, the reactions of outraged instincts. They have been promised strength and truth and have received weakness and untruth.

Those honest men may be too unskilled to cross dialectic swords with the professional Christian, but their instincts tell them that something about Christianity is destructive and fundamentally wrong, and, they at least have seen the result of it. As they turn away from it they murmur or shout: "There is no God, let us worship Materialism." You can hear them. You can hear men, men who are honest, thwarted of their desired contact with God, shouting

their contempt of Christianity. They have been tricked. Tricked out of their rights, tricked out of their very lives, tricked by Christianity and St. Paul. Honest men. Does it not make you wonder? Does it not make you wonder what it is in Christianity which in time destroys men, what it is that is so profoundly wrong?

It is for many people difficult to see the connection between Jesus-Christianity and Godlessness. The evidence of the fact is often clear to them, even if the reason for the fact is obscure. Godlessness follows after Jesus-Christianity. The truth is that Jesus-Christianity and Godlessness are both of them stages in the same direction, and manifestations of the same attitude to God.

Under Paul's Christian position, man is condemned and estranged hopelessly from God and his inestimable qualities.

Man becomes mere fodder for God's wrath and hate. Logically man must become even less than such fodder, namely: nothing, and all men—good, bad and indifferent—all equally nothing. There is no virtue in man. Paul is everlastingly saying this in some expression or form.

Paul's elucidation of the Jesus attitude was logically true, and became the accepted Christian religion. It is our Jesus-Christianity. Man was condemned, damned by it. His native self was evil. He either had no spirit within him or if he had, it was wholly bad. Hell's gates flamed before him. Horrors, and relentless malignancy of a kind extending beyond all his imagination was his deserved portion.

His honesty or good intent availed him nothing, they were even stumbling blocks. He was evil from

his very beginning. This was the dreadful state of mankind.

Something had to be done to retrieve the utter hopelessness and impossibility of this dreadful position given us by Jesus-Paul. Man could not thus live. The position was madness.

Man is compelled to find a reason for existence in order to keep sane, in order to live. He needs some sort of connection with God. For God is his Father. God is his source of strength and life. God is his stake in eternity. Man knows it. His instinct never ceases to know this. The starry sky, the smell of the flower, all life about him told of an untellable power—Odin (or God). Instinct demanded a connection and a reconciliation with God however horrible and meanly aloof Jesus-Paul showed Him to be. Man demanded it at whatever cost. He must have God with him whatever His nature. Sanity demanded it, demanded it and no denial could frustrate the demand.

Man had to be saved . . . So this question arose, namely: how was he to be saved from this atavistic, Socratean-Jesus-Paulian death? How could he find God? How get in touch with God? He must do so, whatever the character of God might be.

Who could deal with the hating God? Who could make a contract binding man to God? Who could approach Him? Who could appease Him? God was in Heaven, not even in the world which he hated. Man could not see Him, even if He did come to the world, for man was depraved and even his eye-sight lied to him. He was utterly lost. Who could put it right with God? Him so sublime, so great, so holy, and awful? Who or where was the person good enough, sublime enough, to bargain

with or in any way deal with God. No man was. No man could do it. No army of men could do it. No angel could do it. No army of angels could do it.

What a barrier man had to surmount to get to God, his maker, his life, and his only hope.

No one could bridge the gulf between man and God who was not the equal of God. But there was only one God. A new conception of God had to be formulated—or rather an old conception was revived and given a new meaning. God had to be conceived in parts, the Indivisible had to be sensibly divided. God himself, or God's only begotten Son, or one of the so-called Trinity had to be conceived as in the flesh, as a man, to effect the reconciliation of man with God. What a mountain of rubbish had to be built up to explain it! What labour, tears, pain and mental struggles man was forced to undergo—all because his basic conception of and attitude to God's Reality was untrue! What devious passages he had to go through to escape his fearsome condemnation — miraculous birth, signs and wonders, miracles, Jews, atonement, etc! All sorts of extravagances and twisting of logic had to be invented and by Faith accepted as truth, accepted however ludicrous they appeared to his instinct and experience.

It all came to this:—

Man's position under Paul's attitude to Reality could only be redeemed by the appearance among men of God Himself in human form, and at the same time in a form comparable with the lowest of human kind.

So a Jew who had survived crucifixion was remembered. He, it was said, by the propounders of

this Attitude to Reality, was God Himself. Thus a man and at the same time, God Himself (or God's only begotten Son or the Christos of the world) was pictured as, yelling and screaming on the Cross, calling on Himself (or to his Father in Heaven) to save Him from Himself. God was then so moved at seeing His only begotten son suffering so, as to pity mankind. God was then prepared to be reconciled with man, but only on condition that man believed all that Jesus taught and claimed regarding himself, for instance that he was the Christos, Resurrection and the Life, etc.

That story is the logical and necessary conclusion of the philosophy or attitude to God and his Reality as expressed by Jesus and extended by Paul. It was a philosophy and outlook which became fastened, perhaps appropriately, to the person of a Jew.

The Jesus-Christian St. Paul's more or less double-tongued dictum, and attitude to God and man became expressed in orthodox Christianity. It was built up in fairly logical sequence over a period of several centuries, as hereinbefore mentioned. The paradoxes, the cancelling dicta, the logical nullities, became expanded and variously expressed as features of the basic nullity.

Socrates, Jesus and Paul were in their various measures the best known protagonists of that Force of madness and mental confusion, which has been through the ages, man's subtle enemy. Our Anglo-Saxon ancestors personified two phases of it, the one followed by the other—in Loki the subtle destroyer and Loki's development into Fenris, the wolf, the more physically discernible killer.

Descartes, Comte, Locke, Hume, and their kindred examined and combated that force in their own ways.

Man's aim must be to stand above the grave besetting danger of that Force. He can only do so by perceiving its danger and its nature. Only thus may he ride the storm. And here one remembers what a heavy responsibility to the weaker among us, is on any man who does in any measure understand it.

If St. Paul had indicated that man had any wisdom, however small—e.g., wisdom enough to feed himself, or refrain from eating or wisdom enough to recognize that two twos made four, letting alone a capacity in abstract mathematics, or wisdom enough to perceive Time in any degree; or even if Paul had allowed that man had sense perceptions in some degree even if only relatively true, or any other capacity, then the position would have been saved. For in that case man from his small inherent wisdom would have had hope of getting more wisdom and becoming more like God. Man would then have had allowed to him a spark of Divinity within himself, by virtue of himself. He would have had some of God in him and a hope of having more . . . But no, not at all. Jesus and Paul inferentially and explicitly said "No." The theme was that man was lost, that there was no health in him, that he was damned unless he believed in Jesus and all that Jesus-worship meant. But then if Paul had admitted any virtue in man's nature, he would not have been a true Jesus-Christian, much less Jesus-Christianity's foremost Saint. Paul, as a propounder of Jesus-worship had to say, and did say, that man was wholly distorted and depraved and at heart an invert. Perhaps he spoke true to himself. However that may be, his main theme is in true logical sequence with the attitude of Jesus who Christianity says

declared he was God, the Resurrection and the Life (Christos), etc.

Paul's writings do, of course, contain some patches of common sense, but these are only attached as tags to his atavistic general theme.

The statement "The wisdom of man is foolishness in the sight of God" connotes many other inherent features of blasphemy.

Like Jesus and Socrates, Paul does not notice anything fundamentally defective in relying on what he has called a lie to support what he claims is a truth. We have observed men who are somewhat mad do the same sort of thing—such men often have active minds and much energy. Most of them are misfits in the world. They suffer, and beneath the surface they are full of fear and fear's concomitants. A few of them have attracted much attention in the world.

All of the blasphemies in Paul's attitude cannot be dealt with here, but we shall indicate some.

The outlook of the statement under our notice impliedly denies that man is a servant or even a creature of God, despite certain obscure and rather chaotic thinking in other parts of Paul's writings. Paul's statement, too, denied that every man by being a man is an expression of God, or of some power in God.

Inherent in Paul's statement, is not only a condemnation of man, but a condemnation of God Himself, and a condemnation of His manifestations to man.

Descartes, a Christian, felt in Christianity a denial of his being, and defensively groping, wrote regarding his mental and other experiences, that he hoped and believed God was good and would not

deceive him. Perhaps nothing sadder has ever been written than that.

Indeed from Paul's attitude, God is presented as a fiend, with immeasurable hate and detachment from His world—His hate specially directed against man.

Destruction is the keynote of such an outlook.

The love which Paul ascribes to God is the love which a Jew might bear to an all-powerful potentate.

Destruction is inherent in Paul's theme, a theme which at first sight may have seemed to some a mere harmless and even reverent adulation of the greatness of God.

Did Paul the Jew know what he was doing when he preached his doctrine of Jesus-worship in the tolerant Roman world? Was he another Ehud?

The same attitude to God is given in many aspects and forms in Paul's writings. It is presented in different words, but always, or nearly always, consonant with Jesus' presentation. The theme, under different and concrete examples, is so ever-present in Paul's presentation, that it is hard to believe that he (or whoever wrote, or whoever finalized the Epistles of Paul) was not sometimes aware of its baleful nature. No wonder some people to-day believe that Paul and the other Christian saint, John of Revelation, planned and wrote and taught in order to destroy the Nordic Roman people. No wonder either that some people have speculated as to whether these Christian Saints and similar persons possess in themselves any clearly definite indwelling spirit.

Paul's writings, however, were approved by powerful people as revelations of God Almighty, and many unperceiving but worthy persons accepted them

likewise. Jesus-Christianity became sponsored by the thunder of the Imperial edict and the glitter of the sword.

This Paul, with his Jewish effrontery and his notorious delineation of man, and his semi-concealed blasphemy regarding the nature of God, has had his name blazoned on the chief churches of Christendom as its leading saint.

Further, out of such a Paul-Jesus attitude to God, arises the position of the forgiveness of sins by priestly claimants to a special relation to Jesus, the Christian God. Thus a Jesus devotee physically incapable of seeing a priest, is in some difficulty regarding absolution of his sins.

In your extreme Unction, in your burial service, in your church ceremonies, and in all your Jesus-Paulian religion is the tainting blasphemy of the total condemnation of man and its inherent condemnation of God.

The Jesus-Christian Roman Church is fairly logical as far as it dares to go. By halting in its logic, it does not always bring instant death. But it none the less brings death into the Less-immediate, which in its turn brings, in Time, death into the Immediate. The Loki becomes the Fenris.

In Paul's directions arise those mental inhibitions, greater and more deadly than sensible inhibitions, which distort and at length deaden (as they are untrue) the virility and the soul of mankind. To an unclouded eye the sad evidence of these inhibitions to healthy thought and action is clear in our nation to-day. Our men are growing feeble and too unvital even to resent injustice.

Even though many men never go to church, or consciously think on these Jesus-Paul Jewish direc-

tions, yet the effect and the death-murk of these directions pervade our community and nation.

They are warp and woof of our outlook even if we forget their origin. Christianity has done its work well.

The effect of those directions is the impelling force in our unhealthy dying society. Devitalizing them, the Jesus-Paul attitude cuts men off from the consciousness of God. Men have lost touch with their source of strength. They have lost sight of God in themselves and beyond them.

Anyone may see the evidence of Paulian-Jesus-Christian culture. It is presented to us almost everywhere: for instance, we see man bent upon material ephemerals. We see the social madness arising from Christianity's fatally untrue attitude. We find that man's power to see spiritually has been stolen from him. We see man's machine-like subservience to manipulators. We see his despair. We hear his maddened cry ever increasing in volume—"There is no God."

All you, my Jesus-worshipping friend, can do for despairing man is to say, "Have faith. Be as a little child. Be meek." "The wisdom of the world is foolishness in the sight of God." "Come to the Mass and get God-Jesus within your condemned self." "Get Extreme Unction when you are dying to ensure a heaven with Mary, Jesus and Joseph, Paul and their kind."

My Protestant Christian friends ultimately give to poor mankind the same message as you do. To the anxious, to the troubled, they say, "Jesus-Christianity is the way." "Trust in Jesus-Christ." "Jesus will save you."

Almighty God has committed your fellow man to your care. Have you no more than Jew-worship, self-condemnation and Self-renunciation to give him? No, you, while you are a Jesus-Christian have no more than that. And so our Jesus-Christianized nation, our own, our trust to Almighty God, slides towards the pit which our instincts and our minds unerringly perceive yawning ahead of us.

The Jesus-worshippers have surely had their chance in the world. These preachers of meekness, love and Jew-worship have wealth, colleges, property, learned advocates and power almost beyond reckoning. They have beaten down or frozen any who criticize their God. They have had the power.

What is your Jesus-Christian harvest? What have you done?

The answer is in starving bellies, Jew-financiers, and their sycophants, depravities, and civil war. The answer is in the graves of great nations and in the hectic anxiety and death of to-day.

Those are your harvests, my Christian friend. So much and no more can you claim from your Jesus-Christian attitude to God. So much for your Jesus-God. No wonder the despairing ones cry: "There is no God." You and your co-religionists are responsible for that terrible growing cry: "There is no God."

I ask you to consider it all. It surely is urgent enough.

Whence do these Platonic-Jesus-Paul directions arise fundamentally? What is the Force which has given them as a guide for man? The answer is—it is inherent in certain qualities of man and in all animal and other life. It is a force or quality not absent even from emotions, humour, and the like.

That force is a killer whom man has to fight. It arises in all things. The Loki is always near the Baldur with all the possibilities of becoming a veritable Fenris, a ravening tangible wolf.

When we see the death we can the better fight it, and conquer in the interests of our high destiny. We can even use the Force to be our means to greater life.

That enemy force is not unrelated to Time. The Jew, by the evidence now before us, is the chief evidence of that force in the gard of mankind. The force partakes of, or is that condition dreaded by the vital soul. It, in the last analysis, is a condition which for want of a better term may be called Nothingness, and called by our ancestors Naa-strand, or No-place. All the expressions of the Jesus-Christian direction—seen in our modes of Government or social values, are similarly tainted by the Nothingness condition, and they in turn taint all their contacts with the same deadly quality. And so its influence bears all within its power on to Nothingness. The expression of it called Jesus-Christianity is one of its less superficial manifestations.

Soon perhaps the destroyer will be generally perceived. Past struggles of the Jesus-worshipping age may then become a lesson stored up in the mind and instinct of mankind. Thus man, and his life, may be the more fruitful in the coming day, in that coming day when with eyes unblinded by Jesus, Paul and their followers and Jew-worship, every man shall find the truth at his hands, and written too in his earthly gard wherein is his way through the Thor (or Christos) on to the Everlasting.

Just as the propositions of Euclid can be resolved into the axioms with which they commence, so in

another and more vital sphere can the conditions of to-day be resolved into the basic statements of our attitude to God.

And contra-wise, just as the axioms of Euclid (which incidentally rely for their justification on an appeal to experience and instinct and sensible observation) hold within them, their fruitful and striking results on being applied with the stimulus of Reality, so in another and wider sphere does the attainment of a true and general attitude to God hold for us avenues of beauty, truth and life which are incalculable.

The Odinist religion is healthy, it is sane and does not depend on faith. It looks onward to the Everlasting without fear. It looks onward not only with hope but with certainty, certainty which grows stronger and happier the more it is examined.

Look into our Odinist religion. It will do you good.

MR. SMITH'S DREAM

Mr. William Smith closed his book on the "Nature of Time." Then—to bed. He dreamed. Away o'er the sea, away o'er the land he sped. "Time is nought," he said, "its weight has left me."

Mr. Smith approached a village. "Smelly place," he muttered, sniffing the air.

He came to the village—fowls, dirty children. A woman threw a bucket of something into the street near him. Smells! After a few steps he vomited violently at the sights. He came to the centre of the village. Some traders squatted at their stalls and sore-eyed people passed about. Ten well-knit Roman soldiers marched across to their barracks under the archway. Mr. Smith passed into a yard. A knot of Jews were listening there to an unattractive looking one of their number, named Jesus. He was making a claim, not unusual in that country, to be a prophet.

Mr. Smith remembered Isaiah's "prophecy" of Jesus (Isaiah, Chapter 53). "He shall grow up as a root out of dry ground. He hath no form, nor comeliness; and when we shall see him there is no beauty that we should desire him; . . . he was afflicted . . ."

Mr. Smith (looking on) said "that part of the Bible is true."

"Time!" thought Mr. Smith again, and he stepped forward three centuries and a half. He saw priests hailing the Jew Jesus; and men, women, children praying to him as God. Mr. Smith saw a great

edifice built on this belief, he saw it supporting a million priests, hundreds of thousands of politicians, and—he saw it all fastened on to the back of staggering mankind. He saw millions of Jesus-worshippers; then he saw himself. He saw himself singing of this disfigured Jew as of God, singing of this smelly, disease-stricken land as his Holy land.

Mr. Smith grew depressed. He saw himself under the shadow of a great fear, himself and his nation. He felt the horror of the abyss.

In anguish Mr. Smith looked afar, and straining in his need, he dimly saw someone, someone beckoning, someone familiar looking, someone who was not a Jew but one of his own kind.

Mr. Smith heard a call from the figure afar. "Come," cried the voice. "Come." Mr. Smith hesitantly went forward and then he saw the figure, friendly and beautiful, hastening toward him.

Mr. Smith was soon running forward, but his friend ran faster still toward him . . . They met and communed . . . Mr. Smith felt stronger and he knew where he wanted to go.

His companion and he then came to another country. In the grey dawn Mr. Smith saw the wholesome land. It was clean, its villages and men. It did him good. It was his people's own land and —holy, his Holy-land.

Then he and his companion went on down a forest glade. The blue bells in the haze and the trees were as old friends. Then the sun arose. Shafts of light banded the forest. Mr. Smith's companion stopped, held up his hand, and said, "Hael, Odin and thy rising sun"—and Mr. Smith did the same.

The forest chorus of song was about them. And afar the travellers heard another chorus higher and sublime which approached them faster than they approached it.

Mr. Smith awoke. The fresh morning air blew across his face and he arose for his daily work.

THE MASS OR HOLY COMMUNION

1.—The Mass or Holy Communion in Roman Catholic and other Christian churches, is founded and instituted chiefly to satisfy the desire of man to have God within him. Man condemned to death by Christianity, declared to be by nature Godless and utterly foul and depraved, strives for the only full life, i.e., God; and to escape the Christian condemnation, he, by specious reasoning, consumes a piece of bread and some wine, not primarily as an act of reverence or as a memorial, but he consumes it in order to get God inside his Godless and condemned self. The sacrificial idea in the Mass is subsidiary and not unrelated to this.

2.—At those services of the Mass, the Christian man, fearful of divorce from God, fearful of utter death or Hell, eats bread and drinks wine in the induced belief or hope that it is the actual (or Symbolic) body and blood of a person he calls Christos or God—a Jew who lived 1900-odd years ago in Palestine.

In his heart the poor Christian God-seeker does not believe it, and he abuses and condemns the instinct God gave him, in order to still its protest.

3.—The need of man, the trueness of his instinct, demands as assurance amid all his damning Christianity, that God is in him; he needs some certainty of life beyond the immediate fleeting life of the sense.

The Christian, however damned he believed himself to be, however humbled or confused, demands

his connection with God. Deep in his nature, beyond the touch of reason, beyond the touch of ridicule, he wants and will not be denied his connection with God, and the qualities of God.

And he under Christianity, gets that connection at a price, namely, by pretending that a piece of bread and a sip of wine have been transubstantiated actually (or symbolically) into the flesh and blood of Jesus the Christian God, or Only Begotten Son of God.

4.—So the Christian, being assured of his lost natural condition, self-deluded by pretentious ceremony and magic, pretends to change the nature or content of a sensible food into something different to what it is—into flesh and blood of a man who lived and died 1900 odd years ago. He knows it is not true. But he does it, for there may be some truth in his being depraved in a depraved world, and anyhow it gets over a difficulty; while his religious teacher, almost always a good man, assures him it is alright and that it is a remarkable mystery about which he need not exercise his brain, but must have Faith.

(Incidentally, what mental agony and quick death have been avoided by Faith! The parsons and priests were kind and surely in this, will have their reward. By circumlocution, by hocus-pocus, by sweating and by lunacies, they manage to cudgel or delude the God-seeker into a path that at least appeared to them Godly and righteous. But what a madman's dream it all is. And we may reflect that the soul-distorting attempt to reach God is made necessary by a prior misconception of the true attitude to God's reality.)

5.—Can anything better show how the apparently harmless commencing point of a false religion or attitude to God, will at last compel the acceptance of a sensible demonstrable untruth and entail deadly consequences?

Can anything be more pathetic than to see a God-seeker, trying to be at one with Great God by using a pretence, a sham and a lie?

What some day will be the judgment on the conscious deluders of the God-seekers? Surely, only by the fact that they are unconscious or wholly bewildered, can such deluders escape punishment.

On the other hand, may it not be that as a whole, the Christian Church has believed the Jewish-Socratean-Christian attitude to God to be true with all its condemnation and anachronisms, and then to save man, has been forced to tell a further lie as an apparently lesser or more distant evil, and as a weak, but best possible corrective and palliative to the initial lie; that initial lie so hard for some to perceive! So hard to defeat even when in some measure perceived!

6.—The Odinist finds the spirit and the sensible flesh of God in every man. God is in him already. he is by being himself something of God, and a part and representative of his particular Spirit-father in God. The Odinist's duty is to become ever more conscious of it. Hence his Communion service.

Every creature, everything, all movement (seasonal or other) is for the Odinist an expression of the (Anglo-Saxon) Thor or the (Greek) Christos in some phase.

8.—The Odinist free from the fundamental error of Christianity, is in no need of lying or pretending. He is under no need of having to accept by Faith,

some statement conflicting with all common sense, reason and justice. His basic need is satisfied almost ere he is conscious of it. The Odinist does not need Faith. As John Locke perceived there is enough, and more than enough, within man's sphere to fill his whole need and to absorb all his capacities without building on imaginary things beyond his capacities to observe or know.

The Odinist is a vicar of God, and more immediately a vicar of his Father-spirit in God, and is for the span of his life, his Father-spirit's representative on earth.

The Odinist attains more of his Father-spirit and of his qualities by his seeking Him. He remembers his fathers in the sense. He seeks the ways of Odin all his life and his Communion service is his chief means in this exercise.

9.—The Odinists know the need of meeting together to worship. Each Odinist knows that meeting with others searching for deeper knowledge of his Father, is good for him. He realizes, too, that he does good to others by meeting with them in Holy exercise. His spirit helps his brethren and their spirits help him. He thus in part does his duty to his God, his brethren and himself. He impliedly thus proclaims his people's one-ness together and their one-ness with God. He and his brethren so meeting give vitality to each other. He has a high duty to his brethren in this, and he thus in greater measure receives the Thor in himself personally and as one of his community.

At Communion service, the Odinist thinks of his Fathers and his loves, he sees something of their work; he communes with Odin—all of God that he can know—he dwells upon the qualities of God and

makes them his own in deeper measure. Refreshed and strengthened, his bodily life renewed, his mind and soul, and his community's mind and soul revitalized by contact with deep truth, he and his brethren individually and corporately can then the better perform their trusts in their Gards in God. Thus duty, privilege and exaltation all are combined in one blessing at The Odinist Communion Service.

TO PSYCHOLOGISTS

1.—An untrue attitude toward the manifestations of Odin distorts the mind, and brings its own punishment to the point of madness and death.

2.—An untrue attitude almost immediately distorts the sex impulse, which is so close to the self. (In Christianity a wholly condemned self.)

An untrue attitude distorts the "common sense" (or the true and natural perception of things). In such case sex impulse (or perhaps other primal impulse) will control the person and his behaviour according to the measure of his untrue attitude.

When the mind's attitude to Reality is untrue it cannot over-see or gain power and vitality from the sex-impulse or other natural impulse. For the untrue mind is then wedded with a true primal instinct. The Truth wedded to Untruth. The truth of the one wedded to the Untruth of the other results in chaos, and eventual destruction of the entity.

3.—Only when the mind is true with Odin, can sex and other primal impulses be understood and be in subjection, and be harmonious with and adjunctive to the mind. Only then can a man live. Only then can a man do his duty.

Only when the person's attitude to God becomes true, will all the features of the self resume the positions conducive to full living and healthy vitality.

4.—When the Odinist religion is prevailing then the present-day study of psychology will become in large degree meaningless.

5.—For under the Jesus-Christian attitude or religion, the distortions created by it compel much of the behaviour which the psychologists examine. The queer adjustments now made by man under Jesus-Christianity in order to live, would under Odinism not be necessary.

6.—While man follows the direction of Jesus-Christianity, such queer adjustments, even though they eventually be futile, must be made, but when his outlook is true they will not be heard of, except in asylums for the insane.

The call for the study of Psychology under our distorting culture grows ever louder. For behaviour requires ever more explanation as following the course set by the Jesus-Christian direction, men drift further from the manifested truths of God.

Under Christianity the distortion grows ever greater and more complicated, on to the chaos that presages death, and the examining psychologist finds the very counters he has been using, and even the behaving persons themselves, disappearing.

7.—Odinism says: The true attitude to God should be man's aim. The impulses of the self then harmonized become aids to life, not enemies to be fought and cursed.

The sex is not evil. It is not a thing of shame or disgrace. It is a part of man's existence on earth, and exists for the procreation of his Father-spirit in the sensible flesh and in the spirit. By its close connection with and as an instrument of man's Father-spirit, sex is to be treated reverently, and with a wisdom as clear-eyed as possible. The power of sex for good or ill is tremendous, and is one of man's greatest responsibilities to himself and to his gard and to Odin.

8.—The study of Psychology more or less immediately becomes a study of man's reactions under the prevailing attitude to God's reality (or under the prevailing religion) and, more profoundly, his reaction to all Odin.

9.—A pitiful feature of our Jew-worshipping religion is that it has largely Judaized our nation and negated or destroyed what we truly are. The Jewish outlook, lying and untrue, has largely overcome our own native British outlook, and the most Judaized mentalities among us come to the forefront under our nation's Jewish Christian direction. Our native impulses become negated, and distorted in their expressions, distorted to the point of our personal and national tragedies.

Under our Jesus direction we seek to repress those ideas which are our best and which are most true and vital in us, and try to express something which is alien and untrue. Any student knows the inevitable result of that depravity or if he does not he is mentally a gramophone record and has in him the possibility of becoming in some sad instances a University professor.

TO SOCIOLOGISTS

1.—Constantine inaugurated the Nicea conference in 325 A.D. The Nicene creed was the result. Self-renunciation and Jew-worship became a religion. Constantine's Platonized empire was shaky; and nothing, it was believed, but the new creed, could defeat the then numerous political eruptions.

2.—All officers and priests of "the Gods" were ordered by the Emperor to recant and declare their adherence to the Nicene creed and its implications. Penalty for refusal was death.

Persecutions and terrorism on behalf of Jesus-Christians became rampant and shocking. Gradually Jesus-Christians, backed by the State, won.

Most stories of the persecutions of early Christians are demonstrably fabrications. Fabrications for Jesus-Christian propaganda purposes. Pity, etc. . . .

3.—In the Year 600, the Athanasian creed (implied in the Nicene creed, as it in turn is implied in the Christian attitude to God) was proclaimed by the Christian Church as an exposition of its doctrine, and was compulsorily recited by worshippers.

4.—Christianity, with its Jew-worship, Self-renunciation and Internationalism, its denial of any differences among races, was in full force, backed by all the powers and money of the Empire, when Rome fell.

The most "bone-headed" Christian must admit that Jesus-Christians did not save Rome, to say the least of it.

5.—The doctrine of the division of the indivisible

and the explanation in immediately sensible terms of matters extending beyond the immediate senses, taught under the Plato-Socratean impulse, had percolated into and rotted the vital connection of the parts of the Roman Imperial entity.

Cicero saw the danger.* Virgil saw it. Cicero expended great oratorical and literary energy fighting it, and Virgil wrote the Aeneid and the Georgics —pointing to pious Aeneas and the Roman fathers and to the ways of Nature as guides for his people.

6.—There is only one way to deal with and convert political eruptions into real values; and that is to have the manifested truth of God as the religious basis of society. That truth of God is pressed upon our senses, our minds and spirits by all the expressions of God (Odin) perceivable by the powers of man. That truth is in the instinct (the part of our Father-spirit alive within us), modified and refined by our experience in following our spirit's yearning towards our high destiny.

7.—The Christian condemnation of mankind and of the world, is a blasphemy against the powers and qualities of God.

8.—When the fallacies of Dualism, Trinitarianism and divisions are apparent and the truth of the Immediate-and-Less-Immediate is seen, then with that light within us, the Jesus-Christian cloud will pass away. The basis of living will have been perceived. Variation in duties, and variations in gards, personal,

* NOTE.—From Cicero's Letters: "Cato optime sentit, sed nocet interdum Reipublicæ; loquitur enim tanquam in Republica Platonis, non tanquam in fæce Romuli." (Cato thinks deeply, but in the meantime he ruins the State; for he speaks as in the Commonwealth of Plato, not as in the nation that issued from Romulus.)

national and extra-national, will be per vital in God's life. Heaven and earth will to other. Our form of Government will chan tastes, our individual and national vitality wholly renewed and to-day's confusion a potency be left behind us.

9.—The facts of this world at least, can sorted out as entities separate and divisible i way from each other. They are dependent or partake of each other. In the Immediate this is clear enough. And the further away from temporal Immediate our examining extends, the m the One-ness and coherence is perceivable, and t more untrue are the Dualism and static divisions see to be. The One is the Many in One. The Many may alter, the One may alter, e.g., in the sensible immediate, but beyond the alteration there is complete vital permanence. And the terms, "degrees" or "steps," become inadequate and inapplicable to description, and language (made chiefly for preserving life in the sense, and describing the Immediate) commences to fail and then fails.

Amid the exhausting greatness and vitality which man may in some measure perceive, our homely gard remains. In it we may find our refuge as well as the way to Life immeasurable.

By the simple guides clear to our instincts to our senses and our minds, society and man in society may find their places and true living. By the condemnation of a part of God's domain (e.g., the self, instinct, senses, etc.) as under Jesus-Christianity with its divisions of Reality into Earth and Heaven and the like, its denial of earthly differences and the like, there arises man's confusion, his sorrows, his materialism, and his despair.

TO THE WORKER

Christianity tells you to lay up treasure in this world. That this world is evil and utterly miserable. It says you must spurn the things of this world. Only thus can you be saved from the things you naturally deserve.

2.—Christianity tells you not to resist the thief, and not to resist evil. To rely on Jesus. That He alone can save you from certain hell. That if you believe he is the Christos and submit absolutely to his teaching you will be saved from the wrath of Almighty God.

Christianity says that Jesus will supply all you need.

The Odinist says on this, to a persistent Jesus-Christian, "Ask Jesus and find out."

3.—Christianity will marry your son or daughter or your brother or sister to a racial opposite. It will mongrelize your offspring. It will destroy your race. It will destroy cohesion among you and make you a victim for the despoiler. Christianity destroys the national entity that ensures your existence and life.

If any Christian tells you Christianity does not mean what it says, he is telling you that his religion is a lie. It is possible that he, his mind twisted by Jew-worship, cannot in any case perceive a lie.

4.—Christianity will tell you to be meek, for then it encouragingly assures you you will inherit

the earth. These words were spoken, says Christianity, "by God Himself."

In one voice Christianity thus teaches a man to despise the earth (including his instinct) and in another breath it dangles the earth before him as a reward for his meekness and submission—but that is Jesus-Christianity. Double-meanings are characteristic of many Christian sayings: listen to a Christian teacher.

Jesus, or any other person, in truth was not the Thor or Christos. Not one learned clergyman or priest believes it.

5.—Jesus-Christianity will make you a Jew-worshipper, or else it will drive you in disgust to barren Atheism and "Materialism." See it in any country long Christianized. Look around you and draw your own conclusions.

6.—Jesus-Christianity stole from the religion of your fathers—the Sunday, the Yule or Christmas festival, Easter-tide, the Sun Cross, and our fathers' best loved feast days. Then it with brazen effrontery, cloaked by humility, pity, and the upward gaze, presented them to you as its own.

7.—Christianity taught that a Jew named Jesus was God Almighty, that he in the person of a man, was, in fact, the Christos or Ang,* the heavenly Fire. That Jesus was the vital spirit moving and permeating all things. It has made us a nation of Jew-worshippers. That is the real reason for your nation being in the hands of the Jew and Jewish methods.

8.—Such effrontery has in a material way paid the protagonists of Christianity exceedingly well. It

*The word "Ang" means "Light" or "fire," and is found in the words: Anglo-Saxon, Angel (messenger of light), England, anger, anguish, English, ingle, etc.

will continue to pay them till the creators of value, the workers and their children, be wholly debauched and die out, and can be preyed upon no more.

Or else the Lie will be exposed and perceived.

9.—The word Christianity to-day is, in fact, a travesty of the word Christianity as understood before the claim of Jesus the Jew to be the incarnate and the exclusive source of the Christos, the Resurrection and the Life, etc. The Christos (Greek word) was the vital force or the fiat power of the universe. The word Christ conveyed the idea of Power-source. The Christians of to-day say Jesus was It.

Odinists say that such a statement is rubbish and Blasphemy.

Later Christos was said to mean "anointed." That also is humbug, and a twisting of truth.

10.—The Odinist religion regards the worker as a vicar of God.

11.—The worker is an expression of his Father-spirit in Odin, and is a contributor to the vitality of God's universe.

12.—The Odinist regards injustice to the worker as an injustice to Odin and to God.

13.—The worker should have a home and a garden of his own, and the law should protect him from usurers, money-spinners and any other who would destroy his supreme value to society, to his nation and to Odin.

The worker should have an opportunity to contact all those immediate truths of God's nature necessary for a sane life. This points the worker's brother in the governmental sphere to a great responsibility.

14.—Every able-bodied man should be a worker and contribute to the vitality of the nation; if he

does not, he should adequately pay for his idleness and his protection.

Under Christianity the reverse is the case — usurers and parasites flourish, even obtain "Honours" and decorations while the worker staggers under the growing load of them upon him.

15.—We appeal to the worker to study the Odinist religion. It is honest and just. It is not superstition or humbug. Its basis is in the life he can perceive. It is logical and reasonable. Its conclusions do not conflict with observed Truth. It does not call on man's "Faith" to make him believe some grotesque humbug. Jesus-worship does.

The Odinist religion will protect the worker and foster him, not only for his own but for the nation's sake.

The Odinist regards the humblest contributor to the life of the world as a servant and as an expression of God, with an unassailable claim to justice and honour.

16.—All the inventions, all the labours of mankind have under Christianity made the worker a greater slave than ever he was.

Usurers and money-spinners have been the only persons to benefit.

Some workers filled with despair for justice have even decided to go to desert islands to escape the hydra. (Sometimes they may not realize that if they carry with them to the island the same attitude to Reality, they carry with them the source of the troubles they seek to escape.)

But the Jews and the usurers will ride on your back no more when the Odinist religion comes.

Then our young men and women can marry and fulfil their destiny.

17.—When the Odinist outlook comes, we shall fear neither Japanese, Indian or any other nation. We shall be true to ourselves, and be strong personally and nationally in the consciousness of our Father-spirit in God.

Then our vitality shall rise and a new day break.

Then we shall fear no murderous financial octopus strangling and sucking the life out of us, as it does so efficiently under the sanctimonious miasma of Jesus-Christianity.

18.—The Odinist outlook is the worker's only hope of ultimate security and well-being.

TO STUDENTS OF POLITICS

1.—Equality is a lie. It is untrue in all phases of life, physical, mental or otherwise. No political system built on it can live long—only until the values already built up by natural living are exhausted or eaten up. The equality principle in politics benefits and induces two classes of parasites—the waster and the money-spinner or usurer—the pitiful beggar and the wealthy despoiler. They each war on the ever diminishing creators of values.

The principle of Equality is at war with all God's nature, and in that war all that is attached to or dependent upon the untrue principle will die. The enforcement of the principle is a war on all vitality and health.

Equality applied to men and women destroys the differentiation of the natural vital functions of each, functions different and complementary, and functions which in a healthy political entity are not competitive. The life of the nation is dependent on the womanliness of its women and the manliness of its men.

2.—Usury . . . A schoolboy can show by arithmetic that usury will crush a nation. By usury (e.g., £100 at 6 per cent. per annum for twelve years) money soon doubles itself. Then it doubles itself again and so on. The accumulating debt is made a charge against the energies of the public. This charge against the people is to-day called, by our financial wise-acres, an asset, a part of the wealth

of a nation; but that is a lie. For it is a debt, a debt growing by Progression into a greater growing debt which cannot be borne.

Only fictions can stretch out a little, the life of the nation that accepts usury in principle.

It will kill the nation surely enough.

A schoolboy can show that usury is one form of death; and yet university-nurtured men, self-important professional money-lenders, including Jesus-Christians churches, are foremost in the garroting and debauching of the nation by usury.

The whole Jesus-Christians culture not only allows usury, but fosters it. Think of its admonitions—Be meek, resist not evil, give away thy cloak also, as well as its direct specific teaching on the matter of "interest."

Under usury, values become distorted. Financial madness, and capitalization of credit take charge and real values are reduced to money values and strangled.

The whole direction is towards immediateness and yet more immediateness.

Decrease in the birth-rate, on to racial extinction, must result from usury. One price of usury is the human baby and Christian nations pay that price—death to the nation. The accumulating burden of usury not only discourages the procreation of children but promotes general immorality coupled with a conscious or sub-conscious conviction of national and social instability.

3.—Francis Bacon started forth with a flourish to expound usury. But the great man sometimes stood up vigorously only to sit down again. It would seem that he was not alive to the Immediate-and-the-Less-Immediate method of looking at problems

of this kind, e.g., that usury in varying measure might be correct beyond a certain feature, e.g., beyond the ambit of Safe investment.

4.—People whose money is held safely should not receive interest or usury. Only risky loans should be allowed to bear interest or usury, and a duly constituted court could determine what loan is risky and appropriate for paying interest in the circumstances, and with due regard to the welfare of the nation. A body of equitable case-law would soon arise to guide society, if principles, opposing usury were connected with the religion of society.

The Jesus-Christians "Resist-not-evil" attitude of to-day, supported on its converse side by the power of the law, based on part of Jesus-Christians enforcing usury upon us, encompasses a national murder.

5.—A government should aim at preserving or attaining the greatest vitality of its people individually and nationally.

No person and no group of persons should be allowed to exploit the nation. The nation is the sacred vitality combining all the lesser vitalities within it. The duty of the Government is the guarding and fostering the nation. With no nation or with a weak or confused nation, there is no security of life for the individual and his expressions, individual or corporate, and further, there is no appropriate reservoir of greater vitality to draw upon, no firm basis for a corporate expression to stand upon. The more vital that the expressions within a nation are, the more vital is the nation and the expressions can only be vital by recognizing each other and recognizing and honouring the nation which in this aspect is the source and support of their existence.

The nation and its kin is the representative of the sacred Father-spirit.

That which makes for life in the widest-sense—that-man-can-comprehend should be the government's aim within its sphere, and its vision should always be guided by contemplation of Odin and His manifestations, and appreciation of the special sphere in Odin in which it, the Government, functions.

6.—The above special reference concerning Usury and Equality are made merely in respect of two phases of our present distress under Christianity. These two forms of distress in the last analysis arise from our blindness to the truth of God's manifestations to man.

Treatment in detail of these phases of a death-producing attitude to reality, or the method of dealing with them is not here attempted.

7.—A Government should not be a Jew-or-other-alien-worshipping institution, religiously or in any other way. To keep the nation cohesive or to preserve the nation as an entity, it must be nationally conscious. Blood and tradition must be its watchwords, and the Father-spirit in Thor ever before it.

A Government should be conscious of its own special function in the nation's and in Odin's life, and conscious of its duty, not only to itself and its people, but to nations akin to it, extending outwards to the limits of its powers of understanding and capacity. Until it is wholesome in itself it cannot be very helpful to its own people or to nations akin to it, and much less so to the world at large.

8.—A government whose existence depends on manipulation of its people, or which looks upon its people as mere subjects for manipulation, is doomed.

It kills the vitality and the dignity of the individual and of the nation which is the only permanent basis of the Government's existence. Such an attitude, too, is untrue with the vitality of God's manifested word. God and his powers are in the world and the affairs of man. He is not only our Father "Who art in Heaven." He is not only a manipulator of us as Jesus-Christianity indicates. He is here on the Earth within us and at hand. Our nation is an expression of God's fiatic power expressed through the Thor.

Jesus-Christianity in its relation with Reality resolves the national spirit into "materialism." Like Socrates-Plato it ignores, or cannot see or condemns the in-dwelling spirit. It destroys the nation, which is the bulwark of individual and communal vitality. It brings the individual and the devitalized naked nation under the domination of non-Jesus-Christians. It delivers the people to the manipulator and the destroyer — undiluted Bolshevism, and control by Jewish power. Thus the devotees of Jesus-Christianity are carried onward in the fatal course.

A government under Christianity does at last become a mere manipulator, a poor, dribbling even if cunning, thing permitting and even inviting corruption and injustice. Under it the people become devitalized slaves, selfless and materialized on to death.

9.—An individual might with advantage consider the attitude indicated by the following lines:—

"My folk are greater than I,
My Race is greater than I,
Truth is greater than I,
Nevertheless, I am of all of them."

10.—As soon as a nation commences to be untrue to itself, untrue to its national instinct, untrue to its traditions, untrue to or forgetful of its own spirit, it commences to die, it loses consciousness of its own source of being. In such case, it will die, no matter how great its material possessions, armaments or other, may become.

A nation must build on the foundation of its own traditions, on its own spirit, and not on the traditions and spirit of another nation, e.g., Jewish.

An individual also in order to attain to his best possible heights must be true to his own instinct and reason, based on experience of himself and his own, and on his contacts with Odin, sensible and extra-sensible. He can only build well on what is within him, or personified in him, not by condemning himself and trying to be someone else. So it is with a nation.

11.—Jesus-Christianity condemns the spirit of a nation (as it condemns the spirit of a man) and points to the worship of an alien (Jewish) spirit and an alien "Holy Land" and the like.

The more truly a man's or a nation's breeding is in accord with and is representative of his immediate Father-spirit, the more truly and vitally will he and it live in this Time-sphere of existence and beyond it.

From clearer consciousness of the Father-spirit in Thor (or Christos) in them, a man or a nation, is the more capable of being a vehicle for the expression of his Father and of other powers in God, all which know and are known by his Father. If a nation is duped and led away from knowledge of its Father-spirit, it will die, for it becomes useless as an expression of the Force whose temporal representative it is.

If a man or a nation is badly bred, or if it is over-encumbered by other breeds, it becomes incapable of expressing clearly its Father-spirit in God, or anything of the spiritual permanent.

Mongrelism and bad breeding makes a nation less able to express the spiritual—it makes it "coarse" and also indeterminate and it drifts towards chaos and death.

The mongrelism of Greece and Rome and of other nations was contemporaneous with their decay. Certain great men in those countries to-day are desperately striving to remedy the tragic errors of the past.

As our culture has taught us to forget our traditions and our Father-spirit, and to be Jew-worshippers, so has spiritual and consequential other decay set in, contemporaneous with the logically inevitable growing control of our destiny by Jews.

Jewish control is a necessary result of our national religion, Jesus-Christianity with its Jew-worship and Self-renunciation.

Under to-day's type of Government, it is perhaps not surprising that the individuals comprising it, harry and even murder those who would expose its bases.

12.—A government can only be a good one when it is based on the truths of God clearly manifested to the powers of man as conducive to the vitality of man. Any other form of government connotes a disregard and an ignorance of God, and even a blasphemy against Him.

BREVITIES

One of the chief sources of man's troubles arise from his attempt to express in fixed terms something which may not be so expressed.

* * * *

Consider: "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

"Our Father which art in heaven . . ." et similia.

What a confusion there is in these two statements of outlook!

Are not Caesar's things God's things? Does not God care for the world? Is the world not His? Is He not connected with it? Or in it?

Is God's sphere different and unconnected with Caesar's sphere? The Jesus-Christian would say that it is. What blasphemy is inherent in that saying! What a condemnation of the one sphere of God and then, logically also, of the other?

"Our Father which are in Heaven!" . . . Is not God here in the world?

"Thy will be done in earth as it is in Heaven," etc. . . . Is earth beyond God's will except as a manipulator? Jesus-Christianity says so.

Is God merely manipulating or is he merely capable of manipulating the things of the world? What a limitation on His power and being! Nevertheless the ideas of manipulation and limitation are inevitably connoted by the Jesus-Christian attitude to God. The vicious manipulation idea is at last in

all expressions, "governmental and other," of Jesus-Christianity.

The "Lord's Prayer" when analysed presents this blasphemy—namely, a condemnation of God's world and a logical condemnation of God, cloaked with a pseudo sanctity of verbal expression. It presents a condemnation of man, and so inherently in this also is a condemnation of his Father-creator in God, and a condemnation at last of God Almighty, the Great One here and beyond the deeps.

Think it over and see to what Jesus-Christianity has led us. No wonder our tired anxious world seeks a new orientation to God. Jesus-Christianity not only does not meet the need of man; but it wars on our connection with God, it wars on vitality and life. *

If there is no Jesus to save them, it will be very unfortunate for some of his followers. They will need much salvation and forgiveness for their evil, greedy and destructive habits. Jesus is their only hope. They do not want Justice, they do not want to pay back. Oh no, they want Forgiveness. They want to be saved from sins. They will bless his-to-them Holy name and hope to be received into the presence of God the Father through acknowledging that a Jew in Palestine 1900 odd years ago was the Christos or God's only begotten son. Faith! What a simple scheme. And what an estimate of God Almighty is connoted by such an idea.

But it may be very awkward for those among his followers to find that Jesus, as God or Christos, is merely a temporally devised escape from a false philosophical outlook; an invention and quite valueless as a cloak for evil.

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The honest man, so the Jesus-Christian teaches, who despises the Jesus-Christian depravities and religion, will sizzle in hell and suffer for ever the tortures of the damned. He will be harried too, by envy and chagrin (new emotions for him) as he sees afar the dishonest, the murderers and the haters of mankind who at death acknowledged Jesus as God, walking about in Heaven with Father God, His Only Son, Jesus, and the heavenly host.

A Jesus-Christian picture.

* * * *

The urge upon some people to present the Christos (or Thor) as a man, Jesus or other, is the urge of idolatry. It is of the same depravity as the setting up of idols. It is a pure blasphemy carrying with it the result of blasphemy—eventual death. The worship of Jesus, as the Christos, has obscured the real Christos from men's consciousness.

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The attitude of Fatalism is only justified in respect of matters beyond man's capacity, e.g., the movement of the sun or the tide. The great powers beyond may have their influence in things most immediate to man, but yet there remains for man his sphere in Odin, the neglect of which by him is a sin, i.e., it brings death. To that of Reality most vitally perceptible by him he owes his highest duty. The principle of the Immediate-and-Less-Immediate here applies. Within the ambit of man's gird and within the variable extent of man's capacity in it, Fatalism becomes a sin.

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When war was avoided lately, many of our British members of Parliament expressed their relief

by bursting into hysterical weeping. Such leaders are as typical products of our democracy and our cultural direction as those members who rushed off to buy up depreciated Shares on the Stock market.

* * * *

Socrates' attitude to Reality manifested itself among his followers in as many warring religious sects as does its offspring and relative, Jesus-Christianity.

* * * *

The technique of the Christian attack is:—

1. Persuade a person (or community) he is damned.
2. Then offer a remedy or escape.
3. Then quote the price—Self-Renunciation and Submission, plus Jew-worship. (The Irishman, Oisin's commentary on "Saint" Patrick is interesting on this point.)

* * * *

Man undergoes a process of birth during all his life.

* * * *

Time takes on a different meaning for a nation than it has for a man, a unit of that nation. A comprehension of the life of a man merely points towards, but does not include, a comprehension of the life of a nation.

Further, a man can do little more than comprehend a point in his own life. Usually even then he often comprehends it only in immediate terms, e.g., height, weight, near-time, colour or the like.

Herbert Spencer's comparison of a man with a nation in this, however valuable, is in some measure misleading. The qualities of a man are extended in his nation and made more complex and vital. A

nation, for instance, in respect of the length of its life is not subject to the same laws in Time as a man is, e.g., in the nature of the renewal of the parts of the entity.

* * * *

In the Near as well as in the Far, are, for every man, pathways by which he may travel toward the home his deepest instinct seeks, the home concerning which his most conscious immediate knows the least. The struggle for truthfulness is itself a key to vitality.

* * * *

Bolshevism:—

1.—Christianity resolves in its contacts with the vitality of Reality, into Jew-worship, Self-Renunciation, materialism and Bolshevism—and all the consequences of an accepted lie. It carries its followers with it on its course.

It is only pathetic to see man seeking to oppose the obvious chaos of Bolshevism by emphasizing Jesus-Christianity. For the one is inherent in the other.

Spiritualism:—

1.—Confused and nearly maddened by the consequences of the Great Lie in the world nearest them, some people spend their time in searching and trying to live in the Spirit world, a sphere outside their capacities and their duties. Thus they weaken their strength, abuse their minds and neglect their God-given gards in this world.

Christian Scientists:—

1.—The "Christian Scientist" has to refuse to believe in a resisting force. He cannot help seeing

Evil, but must refuse to believe that the evil or resisting active or passive force exists, even if such a course drives him cranky or kills him—

The truest followers of "Christian Science" are those of them who exclude sense-perception and sense-experience the most. In other words—They condemn all the senses which God has given to man, and condemn the manifestations of God to man, and so by logical necessity, unperceived by many of them, implicitly condemn Almighty God.

* * * *

In the Jesus-Christians' Holy Bible, among much similar, is (in Judges III., 15-21) the following succinct record of a saint:—

"And Ehud said, I have a secret errand unto thee, O King; I have a message from God unto thee, and Ehud thrust the dagger into his belly."

It may be noted that revered Christian leaders like Cardinal Newman, Charles Kingsley, and Scott can swallow a morsel like that quite easily and feel humbly grateful.

How that sentiment has been extended and poor God-seekers taught to hear it with obeisance and awe!

* * * *

It is good to spend time on things deeper in God than the immediate, for the immediate and less-immediate interpret each other, and the first does not exist without the other.

The learning from things near is more healthy, than learning from things far, which from our lack of clear knowledge of them, are the more unreliable. Further, the concentration by spiritualists on the spirit world may easily be derogatory to their performing their God-given trust in Time, and the

losing of their opportunity to reap from the harvest placed immediately before them.

* * * *

Have you reasoned with a Christian? Have you annihilated his argument? Have you then heard him turn aside to a different matter? Have you heard him tell a lie to cloud the issue? Have you heard him say: "Oh, but it does not mean that"; "You should read the original Greek"; etc.

Has he taken refuge with: "Oh, you do not understand" or similar? Have you told him to turn the other cheek? Have you seen him sigh and "eye the blue"? Have you heard him with flaming eye and passionate gesture, whisper and shout his creed?

Have you perceived the utter confusion of his mind?

If so, you have had a moving experience for you probably have seen a man desperately clinging to the only connection with God that he knows.

You will have learned also something of human nature, and perhaps a duty will be revealed to you.

* * * *

The Vikings may again invade England, or a people, free from the Jew-Christianity, may some day again come and fight and defeat the English. The once great English, Judaized, materialistic and parasitical on the one hand, and parasite-bitten on the other, out of touch with reality, not knowing that which is true, cannot stand.

Our nation to-day only pretends to have those qualities it ought to have . . . Pretence permeates and stultifies our lives, however successful it appears under Jesus-Christian culture. Pretence is no substitute for the real. The basis of our Jew-worshipping

society has become painted rottenness. Only by changing that basis can the English live. To-day they are drifting to the same conditions under Christianity which invited invasion in the 5th century, the 8th century and the 11th century, and which made necessary the Renaissance helped forward by the far-seeing Thomas Cromwell.

* * * *

If and when we are overwhelmed by the Japanese, Chinese or Indians, or others, the Odinists will preserve our British race.

The British Christians will inter-marry with the conquering alien and be traitors to their race, for being Jesus-Christians, race is nothing to them. The British Christian will then try to seduce the British Odinists from loyalty to their race—the Odinist women first.

The Odinists among our people, in such disgraceful event, will in time restore our race so that it may fulfil its God-given destiny in the world.

* * * *

The culture we are under, or rather the Force expressing that culture, does by its declinative impulse tend to temporalize in terms of immediacy and death man and all he can know—even on to a "twilight of the Gods," a twilight which our instincts and reasons nevertheless find to be the precursor of a new day. Even if the knowing of the Force were our only form of mastery over it, then that knowing gives us consciousness of kinship with the angels, consciousness of participation in present, past and future.

* * * *

The Odinist always has God with him, within him and without him, according to his perception and his need. He can know the evidence of Him in

the day-time and even in the darkness. His spirit responds to that knowledge. And when he is in extremis, when he can see, hear and feel nothing, he knows his father is in and with him, and even when he can know nothing, the spirit remains quiescent or stunned in his body as his life, ready to express itself again.

* * * *

Let us for a while pass over the account or "prophecy" inserted in Isaiah (C.53) that the appearance of Jesus was like a root in dry ground, that he had no form, and no beauty and was repulsive looking . . .

Let us pass over the hymns to Jesus as the Prince of Peace, the King of Love . . .

Let us pass over the pealing of the organ, the vestments and the regalia . . .

Let us pass over the hysteria of thwarted souls . . .

Let us hear the succinct statement of Jesus himself on his aims (Matthew C. 10, V. 34). Jesus said: "Think not that I am come to send peace on earth, I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." And (Luke C. 12, V. 51-53): "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her

mother-in-law." And (Luke C. 14, V. 26): "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Those are the words of Jesus, the Blessed Saviour of Jesus-Christianity, the Comforter, the Peace-maker, the pattern for mankind.

Could cynicism be more naked? . . .

Has any Jesus-worshipper the effrontery to try to wriggle by saying: "Ah, but you should see the original Greek," or "Ah, you do not understand," or similar. Answer: Yes, he has.

The Odinist prefers to worship Odin (that of the Great One which man can know) and to revere Baldur the Beautiful as the perfect man . . . But the new day is approaching.

* * * *

Consider this morsel among many ultimately similar . . . Jesus said (Luke C. 16, V. 9): "And I say unto you, Make yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."

* * * *

Consider concerning Jesus-Christianity: Brotherhood of Man, Equality, All the Same, Appearance, is Illusion, and other Christian dicta—

Mendel, the scientific monk, noted the protest of Nature against mongrelism. He shows how the offspring of different racial breeds tended to divide out into the original parental types.

Common experience also shows Nature's protest against certain mating, in that the offspring of unnaturally mated animals are generally sterile.

Nature protests in other ways against unnatural sexual mating.

The offspring of human racial opposites are often characterless, directionless, and in varying degree suffer and are likely to detract from the health and vitality of either nation to which they cling.

Another protest of Nature is shown in the appearance of disease when racial opposites have sex-relations. Such disease can be transmitted sexually, rarely otherwise, to contacts.

To-day under Socratean-Jesus-Christian culture, scientists and doctors do not know, and can scarcely find out how or why these diseases occur.

Someday it will be more realized among scientists that analysis, i.e., the Divisional method, is not adequate for finding truth beyond a certain ambit, and is of receding value as it moves from the Immediate. The approach to knowledge, must be also from the spiritual.

There is an emanating spirit-force which creates or expresses sensible-indications of approval or disapproval for fidelity or infidelity to the Father-spirit. The indications of disapproval generally are vaguely called diseases.

Sex connotes high responsibility. Sex wrongly used brings heavy penalty. Our Father-in-God cannot be debased by any of his children; the penalty in these offences, as in other instinctive offences, is scourging or death (individual or national).

In all the matters of Christian dicta above referred to, the direction is towards extinction.

Someday the connection between an untrue religion and certain diseases will be perceived by men generally and . . . protests will be loud.

TO SUPPORTERS OF TO-DAY'S DEMOCRACY

1.—Under Christianity we have as one of its ugly children—to-day's Democracy—"all men and women are equal above the age of twenty-one years." "All are equal, all the same."

Can any nation based on such a palpable lie become or be strong and virile?

But Christian Democracy declares that all adults are all equally wise concerning law-making, all equally wise in matters political. And it proceeds accordingly.

2.—Every thinking person knows that here at least, Democracy tells a lie. The "justification" of this lie rests on and in Jesus-Christianity.

3.—All persons however valuable in their own spheres, are not equally wise in things political.

4.—One result of Christianity—we have a man or woman elected to a position of Governmental power he cannot fill. To-day, for instance, a man utterly incompetent and untrained to the office finds himself a minister of the Crown, administering the affairs of a great government department on which depends our immediate national existence. We cannot so much blame the man for his position as the untrue principles that support such anachronisms. Those principles are in Jesus-Christianity.

Or a parasite, uneducated or educated, may by humbug and advertising himself among politically simple voters become the Head of the War Department, and so on and so on.

5.—However Christian a man may be, he should perceive an incongruity in such conditions. If he cannot, then he is truly imbued with Christian principles.

How can such flagrant lunacy be to a nation's advantage? And what of the men who work for a continuance of such a state of affairs?

The holders of such positions should have in addition to a lofty patriotism, a knowledge of immediate things and know something of philosophy and the classics.

6.—To-day's Democratic politician's chief hope is in his people's acceptance of the Lie.

7.—All the money-spinners, Jews and usurers, are great democrats. They are strong for the Equality lie.

For under this lie, perhaps more than any other lie, they are the better able to exploit and ravage the confused community.

Under this dead hand of Democracy, there is no one to take a lead against them. What is everyone's business is nobody's business, or rather it is the business of some one else, who cannot be found. To-day's Democracy is built upon the sort of basis that in Reality is ever receding on to nothingness. That is to say, to-day's Democracy has no sanction in Reality.

To-day's Democracy is the immediate precursor to chaos and Bolshevism and government by Jews or in fact by any section of the community conscious of any feature of Reality.

The same people, viz., Jews, usurers and money-spinners are strong for upholding "religion," i.e., the Christian religion. A great institution for them. It is the religious sanction and ally for all their abom-

inations. Any critical examination of the "religion" and the critic is dealt with as drastically as public opinion or opportunity will permit.

8.—Under to-day's Democracy (its governments based on number) the people in the most thickly populated districts rule as against those in the less populated. The cities grow at the expense of the country. For the city is more thickly populated, and "majority rules." The greatest city grows at the expense of other cities; it grows at an ever increasing rate because it has the greatest number of votes, and having the most votes, it gets most of the benefits and money. The less populous parts, however necessary to the nation's vitality, grow poorer and the people there are forced to the city—the place of tall buildings and bad air—following the flow of the nation's wealth and means of living.

9.—Persons bound by a common financial interest form cliques and compete for the control of the supine democratic government, in order the better to exploit the community and the nation. The leaders of the Democracy are complaisant regarding this gangsterism or else safely stupid. They have to be so, otherwise the cliques (chiefly financial) can and will oust them.

On the converse side of to-day's Democracy, we have mass bribery. This is given by Parliament to the varying cliques that can threaten it or that can benefit it.

At last this idea of exploitation extends to all members of the state. It becomes the creed of everyone. Thus people war on the very thing—the National state—which ensures their existence. Thus they war on their own existence. Thus they war on the evidence of their Father-spirit in this

world, they war on the wider expression of their individual selves and so at last on their immediate selves. The national state dies, either from decay or dies by being overcome by a more healthy national entity. The nation and the people are lost. Such is our direction and our certain fate in Australia and England, under the attitude-to-God of which Jesus-Christianity is the most visible exponent.

10.—The worst feature, perhaps of all the bad features of to-day's Democracy is that the drift to cities, inevitable under our Democratic tyranny, takes the people away from immediate contact with the easily discernible ways of God in Nature. Thus their direction becomes less certain for they lose touch with the simple easily learned lessons of God's Truth, discoverable in rural life. No other lessons can replace these. They form a basis almost essential for all sound intellectual achievement. The people do not learn these lessons in the city. The fresh air, the smell of the earth, the seasons, the physical training, the animal life and the ways of nature can give blessings almost wholly lost to men in the city. Vitality declines in the city life of to-day. The people become anaemic physically and mentally and then die out. The tall buildings can, and do to-day, become the tomb-stones of the people. So it is under our to-day's Democracy, the offspring of Jesus-Christianity. Such a result of Democracy is just another aspect, or emanation of the death-doctrine made sensibly visible.

11.—The Odinist religion is the only hope for us. Under it men live more naturally. The earth is not evil but good, nor is hard labour a curse to man, it can be a blessing. Man's outlook becomes saner

and healthier from his actual contact with the observable laws of God.

The stranglehold of the money chain falls off under Odinist culture. Each man under Odinism is a vicar of God performing the high duty that is his. The nation honours him accordingly. Each function of a state is a vitality beyond valuation in terms of money. But Democracy, by its nature and its source, at last, with its back turned to the Eternal, values all national vitalities in terms of immediate materialism—generally money. It can be seen in Australia and England to-day, in Venice yesterday, and in Rome in a former day.

12.—It is not possible to assess which man is the most valuable or the most honourable in a community, except by reference to the degree of his performance of his duty in his gard in God. He who best does his duty in his gard, he is the best and most honourable, be he a street-sweeper, a bread-maker, a politician, a farm labourer, an artist or soldier or other contributor to the life of society. His work and his life is of the Eternal. He is an agent of God Almighty.

The money-spinner and the usurer is not the most honoured under the Odinist outlook. But he is so under to-day's Christian scale of values and under to-day's Democracy. The democratic parliament will even give a peerage to a criminal money-spinner.

13.—The endeavour under Odinism is to have every man in that place which is best for him and his gard in God, and best for that wider community of which he is a part.

Odinism here opposes to-day's Democracy in its principles and expressions. It recognizes differences, differences in capacity and in expression.

14. — The Odinist religion, sane and healthy, points the way out of the chaos of to-day's Democracy to the basis to Truth. Only on Truth may be built a healthy, sane, political body, a body which as it serves, will be continually refreshed and which in its progress through Time will cast from its material form various features of itself and functions within it which have served their turn in the government's more temporal expression in Odin.

15.—The Government of Britain has preserved under all the legal decisions, precedents, forms and rubbish which encumber it, a kernel of vitality—namely, a traditional natural impulse, an unwritten pre-Socratic pre-Jesus-Christian core which even in this late hour may become the means of its salvation. That impulse, our potential saviour, is the Spirit of the Race and certain remaining characteristics of the Early English outlook.

16.—In Australia and New Zealand that traditional, natural impulse has been so emasculated and strangled in our ill-conceived Federal and State constitutions that only the strongest surge of national informed opinion can rescue us.

17.—The principles of to-day's Democracy arise from the same Force as the Jesus-Christianity which supports and "justifies" it. Whether people under the influence of that Force go to a Jesus-Christian Church or not, or whether or not they believe Jesus was God does not much matter in this aspect. Their direction while under that Force continues nevertheless. Jesus-Christianity which we have so much criticized, is a mere evidence of that Force, and that religion is treated herein somewhat fully, because it is more discernibly and vitally before our consciousness than the Force, which it proclaims. It is in its

turn the parent of to-day's Democracy with its direction to immobility, Bolshevism and death. To-day that Force under cover of Democracy presents us, if we are not overwhelmed by another nation in the meantime, with two alternatives—submission to Jewish Bolshevism and death on the one hand, or a fight on the other.

TO THOSE TO-DAY CONTEMPLATING WAR

1.—War and fear of war are usually the results of ill-health in at least one of the nations concerned.

A healthy nation can scarcely be destroyed.

2.—(a) Our young men to-day, generally will not fight. "What is the use?" they say.

(b) For one thing, fighting is against the prevailing (turn-the-other-cheek) ideology (Christianity). Our people are confused and depressed. Two conditions—smug parasitism and despairing misery around them — make their heritage, and life itself seem poor.

Our people would drive out the parasite, but parasitism has the money and food and shelter, the immediate necessities for living. So the parasite has his measure of safety.

The religious basis of our society, too, confronts them with its subtle might. Thus our people are in bondage to the parasites and to spiritual death.

(c) Even if our young men have never worked out the matter, they know that in war to-day, they would be fighting for the Jews, and the usurers. Fighting for a condition of life which is a sham and a lie, fighting to preserve a condition which after the blood sacrifice, would still go on strangling our nation, strangling with even more vigour.

(d) Soldiers will not fight boldly and devotedly for a nation, even their own, whose ideology measures all values in terms of money.

Our sacred British flag to-day is being waved by a Jewish pawn-broker.

(e) The leaders and manipulators of our nation, with few exceptions, are men who have never heard the whine of a bullet. They never intend to hear it. They want our young simple-minded men who still know the call their Father-spirit in God, the call of our nation's honour, to do the fighting and shed the blood.

The attainment of cash, ease, luxury and "lime-light" is generally the measure of our present leaders' love of country.

This mean creed has besmirched the souls of many, too many, British men and women, for they have seen to-day's leaders.

To-day's leaders are well-dressed, well-fed, buying luxuries for their women, and batten on the past achievements of our people. Under our Christian culture there is nothing shameful in living thus. We have seen that a proven traitor and a liar can become our leading citizen.

(f) Our people (young and old) to-day are enfeebled. They are always wanting someone to help them. They want to cast their burdens on another. They regard burdens as a bad thing, never as a blessing or as something to be overcome for their own good.

It is a product of our Christian culture. It is the mental and spiritual attitude offered to them, taught to them, taught to them in order to make them weak and subservient.

They cannot now and are too spiritually depressed to help themselves. If they have an impulse of patriotism it is at once remembered that the parasite will make use of it.

No decent healthy man fears justice, but injustice can make him mad. To-day most of our people do not attempt to remedy an injustice, it is almost futile anyhow, they merely try to escape it.

(The silly money-spinner and the self-centred usurer and the mind-distorter become blind to the fact that the confused, broken spirited victim, individual and national, of their Jew-worshipping scheme, is at last the only measure and support of the value of their money and power. They must depend on him to fight for them; they, themselves, well, of course, "perhaps you would not understand," they themselves do not go to war, except maybe to organize comforts for and to solace the fighters.)

3.—(a) Only when men are filled with spiritual ardour, only when they know their Father-spirit, only when their instincts are supporting their arms, will they be able to fight—or be able to live as men.

(b) When perceived spiritual values are at stake, then men will fight if need be. No material concern will deter them. For then they see themselves, see what in truth they are. That they are the earthly envoys of their Father-spirit in God and the happy servants of God's justice and truth.

(c) Our British in the past have fought, too often with only a dim notion of their Father-spirit. They latterly called it "England," formerly it was "our English blood" or "British ideals" and tradition.

(d) The Odinist is ready to suffer and fight for his high ideals and for the Father-spirit of his race. It is the source of his being, it preserves him, it is his Long Home. He is a representative of it. The knowledge of that Spirit of which he is the representative, and the knowledge of the British heroes who also expressed that Father-spirit in action, will be

our Odinist's sure source of strength and his inspiration.

4.—No other ideal than this will bind together our toppling Christianized British nation. The Jew-worshipping Christian, the usurer, the brotherhood-of-man crank or criminal, will be a source of weakness, and a disintegrating force.

Become conscious of your Father-spirit in God. Let us all be so. Let us realize that to-day under Jew worship, our indwelling British Spirit has become numbed or has departed—our bodies spiritless, ready or near-ready fodder for the Wolf, ready or near-ready to give way before the invader.

When we are Odinists, any wars that come will be straight-from-the-shoulder, against an enemy we can see. We shall not be ham-strung by a hopeless war against insidious rottenness within. No one can fight well who is not healthy in mind and body. No one can fight well who has not a keen feeling for justice. The fighter must have something dear to fight for; that something may be the safety of his skin, or it may even be, perhaps, his money, it may be the love of his family, or it may be his folk, it may be his nation or it may be for something greater than these things, a greater something which in differing measure includes those things in it, that is, his Father-spirit in God, that Father-spirit, his true self, his home here and in Eternity.

5.—Under the Odinist direction truly conceived, there would be no war as war is contemplated to-day. The various entities, national and communal, would strive with each other, there would be the friction and that contact which is a concomitant of life. There would be changes within the nation or

community necessary to vitality. But the tragedy of the most vital elements of one nation being engaged in slaying the most vital in another nation, a fact so evident among Christian nations to-day, would be gone. The greatest war of all—the war on vitality, as a principle—would be scotched indeed. Thor's hammer against the Snake would be effective again.

TO THOSE WHO ARE SICK

1.—Sickness generally arises as a result of inadequate attention to the warnings of Nature, and a blindness to the manifestations of Odin. Health arises from a consciousness of the truth of things and adequate contact with that truth.

Incidentally, games generally do not provide sufficient contact with that truth, their spiritual value is too circumscribed. Work entailing observation of the activities of nature is better.

2.—To persons of reasonably clear mind, sickness seldom or never comes. A distorted attitude to God and his manifested reality is the ultimate cause of what is called "Sickness."

3.—Sickness generally is Nature's expression toward a disregard of God's Truth plainly manifested to man.

4.—The Odinist then is seldom sick.

5.—The sickness of a nation also arises from disregard of God's plainly manifested truth. Its attitude to God's reality must be true if it is to be vital and healthy.

A nation's life is not subject to Time in the same way as a person's life. Its relation to Time is of a more extended nature. At most, the perceivable features of the life of a man merely point in the direction of the features of the life of a nation.

6.—Sickness is a quite different condition to the natural withdrawal of the life from a worn out visible body or at a killing by weapon or similar.

7.—An inherited sickness, such as syphilis or other blood or bone-taint must be treated according to its nature by ascertained medical remedy (found by reference to God's sensibly ascertained ways) and also by spiritual correction. The Christian idea (predominant in the Christian-Science sect of Christianity) that sickness does not exist, and that it is only imagination having no reality, is a Jesus-Christian-induced lunacy (as shown elsewhere) ending in death.

8.—A person who has become sick may benefit himself by achieving a sane view of reality—he must rely on himself. He must exercise his commonsense. He is essentially an expression of God, and of his Father-spirit in God. He has a high duty to become healthy. If, in his place, he has a clear knowledge of God's Odin and his place as a part therein, then all the powers in Odin will contribute to his recovery to health.

9.—On the other hand, if he is under the belief that he is damned and that only belief in Self-renunciation and Jew-worship can save him, or if he believes that he is not sick at all, then if he recovers, he does so in spite of his Christianity.

10.—Jesus-Christianity on the "All-equal" principle, encourages diseased people, half-witted and less than half-witted people to breed—and so increase the burden on the healthy and the sane people of the world.

11.—On a sick bed, as in the most dire conditions, there are still to be found sweet paths which a man may follow onward towards God.

12.—Christianity by distorting the mind, regarding its attitude to God, lays the basis for consequent sickness in a person as in a nation.

A Christianized man does not see himself truly. He will neglect his gard in the vitality of Odin. He tends to wait on someone else to do something for him. He "casts his burden on the Lord." He wants to be healed by faith. He wants to be a spectator, a listener. He wants gifts to come to him. He is taught to regard this world, including himself, as evil. His indwelling spirit becomes numbed and departs from him.

So a Christianized person will become debilitated. He will become unreliable. He will deceive himself and others. He, like the Christianized nation, will decay in strength and will-power. (Parasites make material capital of this fact. They will even erect hospitals and found charitable organizations to entice acquiescence in an unhealthy condition.)

The Jesus-Christian impulse carries the Christianized man and the Christianized nation onward to disease and death. If the logical necessity of this is not immediately apparent to anyone, the sensible evidence of it is clear enough to him who will observe the tendencies to-day, or, the fate of Jesus-worshipping nations in the past.

TO HISTORY STUDENTS

1.—Persecution of early Christians at Rome has been ludicrously exaggerated to evoke sympathy—see any reliable history of Rome. It was the Christians themselves who used the knife, the bludgeon, the thumb-screw and other terrors. But we have been nursed to the tale of the persecution of the Jesus-Christian Bolsheviks. Pity! How it has been exploited among the chivalrous Nordic people. What a weapon Pity has been for Jew and Christian.

Incidentally, these destroyers of order did not at first call themselves Christians.

2.—A creed—the Nicene creed (325 A.D.) was evolved and drawn up. This was a succinct form of Jesus-Christian "belief." Constantine was Emperor and did not believe a word of it. But he put forth an Edict—"Believe that Nicene creed and teach it, or die." Many protested and were killed for it. Christianity became the State religion.

3.—The Jesus-Christian Church won. Jews were noisily prominent in its formulation.

What prodigious results!

4.—Then the Athanasian Creed was drawn up in the 5th century, and about 600 A.D. was compulsorily affirmed in all the Churches. Its outlook was inherent in the principles of the Nicene creed.

5.—As late as 1542 A.D., with intermittent sessions till 1566 A.D., the Council of Trent sat and developed its theme, as well as it could from the original Jesus outlook, defined the matters of the

Immaculate Conception, Original Sin and so on. The Council in fact defined Christianity for the Christian world of to-day. Some "Books" of the New Testament were "harmonized" by the insertion of more than 80,000 amending words.

6.—Think of the above when you hear the priests, parsons, and evangelists thundering in their pulpits at the poor up-looking God-seekers. Think of the above ascertainable facts when you hear them in awful tones proclaiming the mystery of the Immaculate Conception. (And by implication damning all other conceptions.)

Think of Ancient Rome, and the anxious fearing world of to-day.

7.—Can a nation continue to live with its religion or attitude to God based on a lie?

No, it cannot. Even during the life-time of an individual, lying and pretence will bring its penalty of confusion and insanity.

8.—The confused mass of historical inaccuracies in the Bible, e.g., the date of the creation of the world, the two stories of the creation of the world, the expulsion of Jews from among the Egyptians, the doubt whether there ever was such a Moses as the Bible depicts, quite apart from fables depending on him, and so on, cannot be remedied by an upward look and a reverent exclamation. And the Bible's historical banality remains, despite its more or less shadowy consonance with a few ascertainable historical facts. In its claim to be the unerring word of Almighty God, the Bible is a most pitiful and egregious travesty. What a notion of the Truth of God! What a weapon for making some men atheists!

9.—The Odinist in any case does not seek a revelation of his way to God by absorbing the

history of an alien race, or by revering an alien outlook in preference to one which is native to himself as one of his own race. Certainly no self-respecting open-eyed British seeker would so follow the Jewish historical babel, for in that case the student would tend to kill the native spirit in himself. Any belief that he can substitute the alien spirit for his own spirit would prove to be quite as vain as it is impious.

10.—An Odinist knows the value of history, and that the history of his own people and heroes is the most valuable to him. For one thing, he understands it best. An Odinist is true to himself and what is of him. Thither is his way to God. His religion then, in this aspect also, need never be defended by a lie, evasion or equivocation.

Consciousness of the Thor and his Father-spirit in the Thor is a feature of our Odinist religion.

TO THOSE WHOSE FRIENDS AND LOVED ONES HAVE DIED

1.—The Christian burial service commences with these so-called "comfortable words" of Jesus—"I am the Resurrection and the Life." "No man cometh unto the Father but by Me." "He that believeth in Me shall never die, and he that believeth in Me, though he were dead, yet shall he live." And "I am the Way the Truth and the life," and similar.

The "comfort" has another aspect, namely, an unspoken menace for anyone who does not believe, or doubts, that Jesus, the Jew of 1900 odd years ago, was the Christos, the embodied repository and fiaitic source of the celestial fire permeating the universe!

Could it be possible for any sane person to declare: "I am the Resurrection and the Life"?

Ask yourself, "Does Jesus move the Sun, does He resurrect the world to life in the Spring-time, does he send the sap up the tree or ripen the corn in the ear of wheat?" For that is merely a modest part of the manifestation of the power of the Christos.

Where was the Christos (the fiaitic world-mover) when Jesus was eating soup, or when he was asleep, snoring perhaps, or when he was running away from the police, or when he was on the cross calling on himself to save himself from himself?

"Ah," says the Christian, "you should have faith," or another favourite of the deceiver, "You do not understand."

Odinists perhaps think, even if they do not say it, of the Christian in such event: "You are a poor deluded man, or you are a fool, or you may be an instinctive destroyer, or you may be all these things."

2.—Odinists believe that the Christian's declaration that a man named Jesus was the Christos or God or the Resurrection and the Life, is a blasphemy.

Some Christians brought face to face with this position try to side-step it by saying: "Oh, the Christos spirit may in some degree be another person, but Jesus was the source of it." Such a reply really destroys the whole Jesus-Christian theme, and the Mass and the Redemption and so on, for then man would not be utterly sinful and depraved by his nature. All the main structure of Jesus-Christianity would crumble.

Man's chief desire must ever be to have more of the Christos or Thor in him, for in that is his life and strength, his continual Resurrection and His Timelessness.

But to teach that Jesus was It merely blinds the God-seeker to the true Christos or Thor. Man, by such teaching is shut off from his source of strength and being. His spiritual consciousness is numbed by it. The Resurrection and the Life is, and expresses its wonderful holy power not only in the immediately perceptible, as for instance in the Spring or the Thaw of the year, but also in the gard of man and all he is, in Time and beyond it.

A will-toward-Good in a so-called Christian will be the only counter-acting influence, in some degree nullifying the penalty for the blasphemy of his statement of the nature of God's Christos. The knowing or consciousness of the Christos (Greek) or the Thor (Anglo-Saxon) is vital for man, and we find,

through our immediate Spirit-father, the way to Him.

3.—The Christian burial service usually either explicitly or implicitly assumes a return of the soul of the Christian departed to Jewish "Abraham's bosom," or to a "New Jerusalem."

4.—But the Odinist goes to those of the departed most near to him, to his loved ones, to his own people in his Father-spirit. He does not yearn to be among the Semites. His home is Valhalla, the Long Home of his Fathers, the gard of the heroes, the place good and beautiful. There he is comforted and prepared and ready for further service in God's great life.

The Christian burial service contemplates all sorts of irrational conditions for the departed—that the body sleeps until a Resurrection morning of indefinite date or other more or less logical deductions from the main Jesus-Christian thesis. The Christian, too, may believe that the actual body put into the grave will rise again. For Jesus-Christianity being inherently materialistic, the Christian expects to get back to his old body some day.

Whether it is his body as a boy, a youth, a senior or a decrepit old man he does not know. But his mind is turned towards temporality.

5.—The Odinist as he dies doing good or being valourous, is taken straight to his home by good angels (Valkyrie) who wait for his coming. For the angels of light come near their own.

6.—The Odinist goes where justice and love of his Father-spirit in God says he naturally would be. He returns to his Father-spirit whither his fathers and his loves have gone. His body expresses him no more. What a man is, he is. His harvests go with him. His place is where he ought to be in the

healing vitality of God where immediate Time has little, if any, power to injure him or control him.

Whether his spirit will express itself in a sensible body at some time or at some place in Odin's vast vitality, is decided by the loving-Justice of God. He can exist without what man calls body in some measure even as his Father-spirit can so exist.

Our places shall be found by each of us:—

"By thirst, by need, by deed, by what we've been.

Our place in Odin's life by Justice Graced.

.....

TO ODINISTS CONCERNING FESTS DAYS

1.—The Sun, the centre of our planetary system, is for man the most potent sensible fact in Odin. Its sensibly observed qualities — Light, warmth, power, beauty form a basis for spiritual growth.

2.—Odinists see the seasons and changes of the year. They celebrate them. They are activities of God most commonly manifest to the senses. The 21st December (the birth of the year in the Northern Hemisphere), the 21st of March, the 21st of June, ("Odin's day" in the North, the day wherein is most light), and the 21st of September are Odinist holy-days.

3.—In our Southern hemisphere the nature of these festivals are simply reversed, but we remember those in the North.

4.—Jesus-Christianity stole our fathers' Fest days and then with soulful gesture presented them to us as its own.

5.—We to-day usually hold our fests on the Sunday nearest the date of the Fest day. Sunday, the first day of the week, is itself the holy day of our Odinist fathers. It was taken over by the Christians.

6.—The meal or banquet (actual or symbolic) on Fest days is partaken of:—

(a) After remembering that the food is the physical expression of the various vicars of Odin;

(b) and after remembering the Father-spirit in God whose children we are;

(c) and after remembering our fathers now passed to their places;

(d) and after remembering the special reason of the particular fest.

7.—On certain Festival days, the children play the games and sing the songs of their people; and

the young men play the honoured games that the heroes played; and

the young women direct the children and dance and also sing the beautiful songs of our British people.

PERSONAL IDENTITY

In order more clearly to conceive the nature of personal identity it may be a help to consider the following:—

1.—What we call the birth of an entity into world life is the Father-spirit of the entity expressing Himself in "Time". When conditions are suitable the Father-spirit expresses Himself.

The physical or sensibly observable commencement of the entity is of a germal nature. Then powers of God are made manifest in its growth.

2.—A person is an entity unified by a joining together of the expressions and parts of various Forces or Spirit-Fathers by the Spirit-Father of the person Who also with other and wider powers in the Thor, individualizes and vivifies the person. Each person is, more or less adequately an expression of the Father-spirit or of a feature of that Father-spirit Whom he in the main represents.

3.—(a) What we call "Living" for the person is his being an expression of his Father-spirit and his being a knowing, realizing and active entity, and his being a sufferer therefrom and a sufferer or donee from the actions of other powers or Father-spirits of greater and less comprehensiveness than his own and of other vital aspects of the Thor. In the final examination the suffering resolves into deeper vitality for the person.

(b) "Living" is the means of emphasising the identity of the person (or nation), of learning of the

Many and the One and their varied inter-dependence. There is clear evidence of purpose and incalculable care and wisdom exercised in and toward us, each one of us, on the part of our Father-spirit and of wider powers than He, and in whom and of whom He is.

(c) "Living" is for the learning by the person of Life and Death and for the high duty of expressing the vitality of the person's Father-spirit in Odin, and for the strengthening of the person for an instinctively perceived high purpose. (Instinctively all creatures strive to be true to themselves and their native spirit. All men at heart approve it, even if they do not know why.)

Some of our British ancestors called their Father-spirit Thor, though Thor generally had a much wider meaning and significance.

4.—"Dying" is the withdrawal of the spirit from its expression in "Time".

The spirit, by its nature, returns to its Father-spirit and to that part or condition of its Father-spirit most proper for it to be. It is a humanly reasonable conclusion that the spirit on leaving the body goes to its kindred and most loved ones, because, for one thing, it came in the sense among them and is like them.

5.—The Father-spirit consists of a Many and is a One among a Many in a still greater One.

"There cometh another greater than Odin, but Him I dare not name. Few can see further than to where Odin to meet the Wolf goes"—(The British Edda.)

TO LEADERS OF POLITICAL BODIES

1.—According to the nation's attitude to God's Reality, so is the behaviour and the actions of its Government and of its politicians. (The word politician under Jesus-Christianity has become a title of doubtful honour. But it is often not realised that the politician and the political system are only representatives of the cultural force, religion, or attitude taken toward God's Reality.)

2.—Under Jesus-Christian culture the idea of the Spirit of a Race becomes quite destroyed, the idea of Race itself becomes destroyed, the idea of a nation as expressing a race becomes destroyed, the idea of particular qualities being expressed in an individual or nation becomes destroyed.

Under the Basic Lie, all these vital truths and the values inherent in them, are suppressed and tend to be expressed in terms of absolute Time-girt materialism, and soul-less objective values, and so the nation loses connection with its spiritual basic source of vitality. Then death slowly or quickly will arrive.

3.—Under its Christian impulse, the political world to-day presents as many anachronisms and affronts to instinct and experience and wars against national health and vitality as does any other aspect of our social or communal life under the Jesus-Christian direction.

For instance—

(a) Under Christianity our Government in the face of all instinct and experience holds that all men and women are equal.

(b) All races are held equal. Differences are ignored or actively combated. The government encourages and even enforces aliens to "Naturalize", and mix their blood with ours.

(c) There is no such thing as breeding — it, under Jesus-Christianity, is only "appearance," not a "reality". Jesus-Christianity fundamentally denies the value of sense-perceptions and then with lunatic effrontery, makes use of them as a basis of and for the presentation of a theory which destroys them.

(d) A Jew born in England is an Englishman, or if born in Roumania he is a Roumanian, if born in Russia he is a Russian. Presumably a donkey born on a racing-stud farm is a race-horse or will develop into a race-horse.

Kaffirs after residence in Australia become of the same blood as British Australians.

Jewish or other alien blood can become English by an Act of Parliament.

(e) If human mongrelism provides a disproportionate number of our criminals, it must not be commented on, for the two-tongued Brother-hood-of-man-principle in Jesus-Christianity is at stake.

(f) If Jews hold a leading place in the community and laugh at our subservience to them — religiously, culturally, and financially, then we are to pity the poor Jew, to turn the other cheek and to pray to share with that "Chosen People" an eternal home in Abraham's bosom. (Not in the home of our British fathers.)

(g) The cult presents all sorts of things and conditions; and then cancels them out, and so there evolves a political Naa-strand. It is the same sort of Naa-strand as George (or Sigge) perceived. A Nothing-state, concomitant of the lowest humanity

conceivable and then less than that — a Nothingness. Our political direction under Christian culture is this. If you cannot think out the logic of this matter, look at the evidence before you. See where we are going. Your eye-sight and perhaps a lead pencil and a bit of paper for a little arithmetic are useful aids in this connection.

5.—A community by its nature cannot properly and expediently be divided up into water-tight sections — the ruling class, the soldier class, the artisan class, and the like, the Federal sphere, the State sphere, and so on. Such an idea is untrue and ludicrous, and one of the most deplorable aspects of a much-taught part of Platonic Philosophy. For one thing, there is no commencing point for such a system in Time or in the nature of man. The immediate is confounded with or divided from the less-immediate, and also the less-immediate is often conceived as having no differences in itself. The apparent position arrived at by the gallant Parmenides — Most immediate-Time and No-Time in this aspect — has not been developed one whit. Cicero perceived as shown elsewhere, the Platonic danger, but it would appear did not spend much time indicating its nature.

6.—Under to-day's cultural impulse, nations as well as men suffer from lack of a true conception of Reality and their actions may become as chaotic as the principles of the society they try to serve.

No wonder our British Jesus-Christian nation is often charged with duplicity and perfidy.

The hard-working man, the thoughtful man, the poet, the politician, the sensitive man can scarcely bear the burden of life without a consciousness of his native connection with God, or without a con-

sciousness of the Baldur, the God-given features of his existence within him. Jesus-Christians deny him this, and will only pretend to give him some sort of a connection with God at a price, the price being his submission to it. A government should be aware of the value of the knowledge of this in all its people.

Deterioration in vitality among our people is obvious under our present culture. There is a growing listlessness, an over-valuing of fleeting temporalities. The searching for solace for the soul is met by temporal banalities. Our people are dying from the Christian induced lack of Knowledge of the spirit in them.

Contact with, and experience of the manifestations of God to man are the only firm bases of sane and fruitful living, and a Government should encourage that contact and experience among individuals and social bodies.

And, happily it may be perceived that the Great One has provided for our guidance all the manifestations of Himself that we need, up to and beyond the full extent of our capacities to understand — individually and otherwise. Full measure and running over.

7.—The tendency of some politicians to sacrifice the Immediate for the Less-immediate or the individual for the state, and vice versa arises from a misapprehension of the truth of Reality. It is another instance of the death force, in the Socratean-Jesus-Christians attitude to God.

The state is greater than the person, but the state is composed of the persons. The welfares of each are inseparable. They act and re-act on each other. They live by each other. One is the Immediate and the

other is the Less-immediate varying in position at different times and in different circumstances. But always the state or nation is superior. Under the Socratean-Jesus-Christians direction they tend to be separate entities, entities which at last war on each other to the destruction of both.

8.—All men in whatever sphere they are born, should have avenues by which they may attain the gard in life most suitable to themselves and the community, and most productive of sane vitality.

9.—Under a national direction which is untrue, men of lesser worth and representative of the untrue direction become, or tend to become, the leaders of the nation. The opposite condition arises when the direction is true.

10.—It is almost impossible to find what man is the most important man in the community. He may be the most obscure man, but on him the fate of the community may turn. The most important man is he who best does his duty in his particular gard in God. His value is of such a wide nature as to be quite incomputable.

11.—"Do unto others as you would have them do unto you," is the Christian "Golden rule." It is a double-tongued platitude calculated only to bamboozle a fool. The following instance of its direction is given:—

The Jesus-Christians democracy of England has its Equality Democracy. Under this Golden-rule impulse our present ludicrous government, in the power gained by the merit of our fathers, gives Equality-Democracy to India. India free from this particular lie, knows that a lie is being given and forced on it, and looks on the English with growing distrust and contempt. If the English had an alien ruler, they

perhaps would like him to give them a particular form of government, but it does not follow that India needs the same type of government as the English. The measure of ourselves may not be the measure of others. The circumstances of ourselves may not be the circumstances of others. The Golden-rule is tainted with the Equality lie.

12.—Imperially as well as domestically, our untruthful Jesus-Christian basic "ideal" is leading us in India onward to the inevitable disaster. Our pervading outlook on Reality is simply untrue, and so we have acted untruly.

13.—A nation under Democracy moves onward to Bolshevism and comes under the manipulation of soul-destroyers — that is, of course, if no vital alien power overwhelms it beforehand.

14.—Money-ties, trade-treaties, and material bonds of themselves merely tend to destroy the real national bond. Only a government built on a recognition of the blood and bone and spirit of a nation can be sound and vital.

TO WRITERS AND ARTISTS

1.—The immediately successful writers of a period are those in the vanguard of the existing cultural direction — downward direction or other.

2.—Our literature and art under Christian culture becomes increasingly chaotic and directionless. Values become distorted as the community departs from the vitality of God's reality. Sex distorting novels and the least vitalizing features of life are emphasised. The rot becomes increasingly obvious.

3.—Our legal system becomes ludicrously voluminous in a vain endeavour to write rules covering all circumstances. But all the rules and regulations in the world are no substitute for the instinctive morality and justice achieved by a people in their immediate contact with the ways of God in Nature and conscious of their spiritual basis. Jesus-Christianity is the killer of that rich achievement — an achievement greater or smaller according to the particular Father-spirit a nation represents. The most vital features of conduct are beyond the ambit of pen and ink. Christianity condemning man's instinct, his powers and himself, drives man by various means to pin his faith to the compiling of a multitude of rules and regulations as an answer to his basic urge — the-will-to-live.

Rules and regulations however voluminous cannot delineate the ambit of a vital entity.

Yet under the impulse of materialistic Christianity man is driven to try to do it, when only the more

immediate of his features of living can be delineated thus.

The describing or verbal delineation of sanity, and its phase, Morality, the sine qua non of living, is beyond the cleverest Parliamentary draughtsman's art.

The writer's highest work consists chiefly in bringing the deeper truths of reality into words, into words which by the vitality of their arrangement and matter bear the mind of man onward to a greater world.

4.—Our prevailing songs to-day — jicketty, ricketty, and meaningless—are at last an index of the prevailing mental chaos or sterility. Their quality indicates our cultural direction. It is not their simplicity which offends, but the direction they point.

Who of us has not shuddered at hearing British singers, aping the alien, and singing as though they might burst into torrents of weeping at any moment?

It is said that young men while reciting Homer's verse used to become so moved that they cut themselves with knives.

If you wish to laugh or cry compare this with some of to-day's prize-winning verse.

5.—The writer's duty is to teach, to wholesomely amuse; and lead the mind to a consciousness of the vitality of Reality. To do these things the writer himself must be in touch with and comprehend the vitality of the Truth.

Jew-worship, self-renunciation, and false values are themes that lead readers to lower levels of vitality.

6.—The Sagas of the British Edda, the songs of our forefathers, their struggles, achievements, their simple truthfulness, their energy and the Ang or Spirit-of-the-Angle-cyn-in-God, provide themes of inexhaustible vigour and most profound vitality.

The Odinist outlook that our fathers held is simple and profound beyond that of any people at any time. And with strange stirring of spirit we remember it is the outlook of our own forefathers, founders of our own nation and creators of our own British heritage.

Thomas Carlyle says: The themes of Odin stand forth as huge mountain masses, over-topping the graces and subtleties of Greece, and the spiritual heights of all other nations.

7.—John Milton was attracted by the little he knew of our forefathers. He almost decided to make it the theme of his magnum opus.

The Jew prevailed, however, and Milton devoted his high gifts to lying about Lucifer (the light-bearer) and glorifying Judah.

The manipulative and its corollary, the submissive strain prevailed as appropriate to the over-riding selected philosophic attitude.

"Let the pealing organ blow
Dissolve my soul in ecstasy"

"Carry me"
"Lay me
Fold me in downy soft
Hide me, cover, hide me

are all directionally murky and somewhat feministic (not womanly) and tinged with an untrue attitude to reality. Such an attitude in the gard of man is sinful, and unless he is wounded or sick or tired, wars against his life and duty in his gard in God.

8.—Poets, artists, composers and philosophers have been bludgeoned or enticed into glorifying the Jew by the subtle might of the Christian religion; subtle might that often became fang and claw. Too often, also, they have worse than neglected their own true heroes.

In all this—its philosophy, attitude and presentation—the result in Profit to the Jew is exceedingly great, while the result in Loss to the Jesus-Christian is profoundly greater.

Nevertheless, painters impelled by British instincts have often pictured their Jesus-Christ as being very like the portraits of great British men, e.g., Edward I., and forgot the description of Jesus in Isaiah C.53, and similar.

And Bach, Brahms, Handel and Elgar similarly forgot, and presented to us heroes and ideas of their native own, however branded and weighted they be with the names and marks of Jewish-Christianity and its deadly Condemnation implications.

Another dawn is approaching; the mended error of the yesterday to be a stepping stone of the new day.

9.—What a field for our writers is waiting in the Odinist theme! An unexplored world of beauty and vitality, like an approaching heavenly day! A new Homer, a new Hesiod, a new Beowulf, a greater than Wagner or Shakespeare shall arise.

TO THE WORKING-WOMAN

1.—The most God-seeking people of a Christian community are the poorest. They are held enmeshed under the confusion of the Christian net. They die out. Thus the most vital — that is, the God-seekers — die, and so in time the foundation of the nation is destroyed, and the whole state falls.

2.—The richest people in the community are Jews or that type of Christian who is a usurer or money-spinner, and who want their fellows to be Christian Self-renunciationists.

3.—The greatest supporters of Christianity do not "sell all their goods and give to the poor." They want the other person to have that attitude of mind. They tell him to lay up treasure in heaven. Because they want him to be a cog of their machine in this world. Those contemptible supporters of Jesus-Christianity in their immediate way, know what they are doing. (We do not here include the God-seekers and doers-of-good among those supporters of Christianity. Some of the most honourable people we have known, called themselves Christians.)

4.—If you ask a Christian the meaning of "sell and give to the poor" "turn the other cheek," "blessed are the meek," and similar, and show him the logical conclusions in life of these sayings, and he says "Ah, you do not understand," or "It means something else," or "You ought to see the original Greek" or uses some other favoured evasion of the

issue, then you will know you are talking to a dangerous confuser conscious or unconscious.

5.—All capitalistic parasites want Christianity taught. They want such things to be taught, as — "Resist not evil," "All men are equal," and "Do unto others as you would have them do unto you," and other double-tongued platitudes. These sayings are true only in one aspect, and in actual life will confuse you and neutralise your outlook. Then as you are confused, they the more easily can rob you.

See how the capitalist, without contributing to real wealth grows ever richer in a Christian community.

See the result of the Christian clandestine attitude to sex. See it in the hidden spread of sex-disease and the perversions destroying the health and sanity of the nation — lunatic asylums, gaols and hospitals. For from sex-disease arise many of the diseases harrying the life of mankind.

6.—The woman is not the same as man. She cannot do some of the things that man can do without danger to herself and the nation. She is different. She must be revered and honoured and protected. She is the mother of our nation. Christianity with its inherent Equality idea says man and woman are the same and may properly do the same things. A confusion arises with results that are deadly. For one thing, men become feminine and the woman becomes masculine to the destruction of their true natures and the life of the nation. An unconfused mind can easily perceive the destroying lie.

Our Aryan ancestors honoured the woman. The Jews and Near-Eastern culture never did. She was a mere appendage of the male, a possession like an ox. It was denied she had a soul.

The Odinist says woman is of supreme and vital importance. It is a man's high duty to protect her. A man's neglect to do so is a neglect of his responsibility to God and his Father-spirit in God. Our women are the mothers of our nation.

A woman's sphere was well understood by our Odinist ancestors. The woman in the home was supreme, the general direction only of the household was the sphere of the house-father. (See Hearn-Aryan Household.)

7.—You, the working woman, married or unmarried, may with satisfaction remember that you are by the fact of your work, in constant touch with the basic realities of life, with the ways of God in their most easily discerned form. Only on these bases can true wisdom be achieved. You indeed shall inherit the earth and with children, well-bred and truthful, shall be the salt of the earth. Your mark upon God's earth shall partake of immortality, when the parasite's manipulations, jiggings and pretences are resolved into nothingness.

8.—The Odinist religion is the only comfort. It does not drug you or humbug you. The Odinist working-woman may clear-eyed look onward to the life beyond the sense. She sees her life here, and the way onward to her loved ones in the Long Home where Justice, Truth, and Love reigns forever beyond the touch of Time: her Long Home where misunderstandings, jealousy, and ignorance are changed to understandings, kindness and knowledge.

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The right to live and partake adequately of the fruits of the earth is a right inherent in all decent men and women. And a system which denies this right is not a good one, and particularly is this clear in the bounteous world of to-day.

The Odinist religion is not a Jew-worshipping or other alien-worshipping religion. It points the children to honour their own nation and its best traditions. It knows that a people untrue to its own Father-spirit and its traditions will die. Nor does it teach that this earth-life is a nothing, a something to be condemned and effaced. On the contrary this life is of supreme importance. It is our temporal gard in Almighty God. From it, we each shall some day bear his harvest to Valhalla, a harvest not of money, or goods or temporal things, but a harvest of things that are of God and of eternal value.

9.—When you see great newspapers and financial institutions telling the multitude of the people that every man and woman knows as much about politics, finance and foreign policy as any other man or woman, ask yourself what it all means.

When you see these money-spinners urging you to defend your "democratic liberty of Equality" see if you can find out why they are so loving and anxious about you and your working family.

When you are in distress remember your Father-spirit and remember that heroes have trod the paths you are treading. They are not far away. The Christos or, as the fathers of our British nation said, The Thor is ever ready to enter more into your life and strengthen you. His power is manifest in all you can see. He exists too for you. He is everlasting. You are of Him and may ever possess more of Him. Become as conscious of that Great One in God as you can. He is not a man, Jew, Negro, or Arab, but the fistic power in God, all-powerful, whose mighty works you may perceive at

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any minute of the day or night. Remember too, that in every situation in which you may be, there are paths of life and beauty leading onward to the Everlasting. For it is of the nature of your God, that it is so.

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THE BALDUR

1.—A poet Tegner (later a Christian Bishop) drawing upon an early pre-Christian Nordic, probably Anglo-Saxon source, wrote somewhat as follows:

"A Baldur lives in the Southland a pure virgin's son,
Whom great All-Father sent in love upon the earth,
To read with clearness unto men the Nornen's words,
That Destiny upon the great black shield had writ,
Peace was his war-cry, love was his pure white sword,
And purity sat on him, dove-like for his helm.
In peace and love he lived, and taught; died and forgave;
And under distant palms there stands his grave in light."

—from *Frithiof the Viking*.

2.—But, the theme goes on, Baldur never really died. He lives on. He was the loved of all.

The skald of the *Frithiof* epic further says:—

"Baldur lives again when'er a child is born; for every human heart has its Baldur. But also near it, the blind brother Hoydir, that busy Loki, leads to slay the Baldur."

3.—All children born upon the earth are children of the All-Father, and the Baldur is in each of us. Each of us is Odin's very son. For who but the

very powers of God aided our physical growth and presented us with the means of Knowledge and Life? Each one of us may read unto men the Nornen's —past, present and future or Timeless— words, by act, by deed, or other good according to his capacities. Then from earth, man, his life in Time done, may return as Baldur did, to his Father's home.

4.—We find a poet named Longfellow in part copying from Tegner, who copied from the ancient Nordic sagaman, writing the following:—

"I heard a voice, that cried,
'Baldur the Beautiful
Is dead, is dead.'
And through the misty air
Passed like the mournful cry
Of sunward sailing cranes."

"And the voice forever cried,
'Baldur the Beautiful
Is dead, is dead.'
And died away
Through the dreary night
In accents of despair."

"They launched the burning ship,
It floated far away
Over the misty sea.
....."

Then in his somewhat feebler thought here, Longfellow, more even than Tegner, twists the theme into a eulogy of the conventional Jew-worship and Condemnation attitude.

5.—Under Jesus-Christianity the Loki has cunningly, gradually, changed our Baldur, the perfect

man, into the form and nature of an Armenoid, as we have looked on.

So instead of our Baldur, we find our people bowing to Jew-worship, condemnation of ourselves including God's Baldur in us and the ultimate logical condemnation of Almighty God: such as this, is — Jesus-Christianity.

6.—The Baldur is born of the All-Father in a woman, through human agency. The birth continues in and through man's life modified partly by man's will. The Baldur may be immaculately conceived. The All-Father's spirit too pervades every child born, who is His son. Man is Odin's own and to the Father some day he shall return with his brethren. and named after the Jesus-Christian saint, Paul.

7.—Odinist churches were built and named after Baldur. Just as Jesus-Christian churches are built

Marriages were usually celebrated in the Church (or Temple) of Baldur. Children were christened and named.

8.—Some day a real British poet may arise who will be unwilling to bleat after "Israel", and who will adequately translate the Frithiof, and other literary evidence of our forefathers' genius.

Neither Tegner nor Longfellow among other failings, could overcome their Christian condemnation-of-man bias or the condemnation-of-sex bias.

9.—The Baldur birth is the Immaculate Conception, the immaculate conception of every man. The Mother is always the Virgin pure, the bride in the last analysis is the bride of the holy All-Father.

10.—Jesus-Christianity stole from us, more than the dates of our fathers' fest (or Holy) days.

The Baldur theme was twisted, degraded, and by minds of a declensive type, used as a defaced but-

tress for the historical framework of the Jesus presentation.

11.—We are reminded of a temple or church of Baldur. Several high and broad steps led to its entrance. Each step was symbolic of a pitfall of earth-life — Greed, Jealousy, Love of fame among men, Untruth to God within us, False pride, Fear and others.

Having symbolically stepped above their sins the people sat or stood in the temple. There at the far end might be a statue representing the Baldur. He, a messenger of his Father Odin, was the loved of Gods and men, the perfect man, for he, the wise and beautiful, loved them. They were at least in some degree of him, the perfect man of God, flesh of his flesh, mind of his mind, and soul of his soul, and the more so, as they were there and sought him, the Baldur.

"Light from his forehead beamed,
Runes were upon his tongue,
As on the warrior's sword."

The people stayed awhile and then they sang together.

They remembered the slayer of the Baldur in the world. They remembered his eternal home in Light. They remembered their own similar high calling. They saluted the Baldur and departed by another exit, on their several ways into the world.

ITEMS

The word Israel is derived from the names of the old Egyptian Gods — Is, Ra, El. Jacob the Jew, joined the names together and called himself Israel.

Many good British people call themselves British-Israelites. They seek to prove their descent from the name-changing Jew-Jacob. Extraordinary! The Bible calls the Jews the Chosen Race of God, God's Own Peculiar People. Therefore, the British-Israelite, ignorant of the obscured story of his own racial origins, seeks to be one of God's Chosen race — even though they be Jews. It is only further evidence showing how far man will go in order to be close to and connected with God.

The Psalms of David were never written by a King of the Jews named David (if there ever was a Jewish David). Some, at least, of the Psalms have been found written in the tombs in Ancient Egypt — before "David's" time. And some, at least, of the Psalms were composed by Aryans. And the poetic capacities of the English translators in the Elizabethan age about 1611, really gave the Psalms their sonorous and high quality.

The Book of Job was an ancient Nordic Greek play.

The New Testament traces Jesus' genealogy. Precision is flung to the winds. As usual too with the

Christian religion it gives two accounts partially at least contradictory.

One feature of the Jesus-Christian history is that it is taken from a dramatist's play. The theme is the hardships of a reformer and his eventual betrayal and death at the hands of those he sought to save. A theme always old, always new.

The Bible contains writings from many sources. In it many old Aryan writings are twisted up and presented to us by Jews as their own.

The Ten Commandments were written down and taught thousands of years before Moses was born. The evidence is available and past doubting.

Every nation and community had its list of popular fundamental rules of religious conduct. It has to have it. Rome, for instance, had its Twelve Tables.

When man emerges from the miasma of the Jesus-Christian religion his vision in Immediate things as well as in the Less-immediate will be clearer. He will see that Immediate things are not condemned and cursed by Almighty God. His view of sensible things including himself, will be corrected.

Man will see himself as a servant and also as a Lord on a high mission. He will perceive his high calling in God's world. He will perceive the wide and wonderful domain given to him for the exercise of his genius.

His sane and true attitude to God will bring with it, sanity in the Immediate and in the Less-immediate. Things near as well as things afar shall become more clear, and his directional confusion dispersed.

The Anglo-Saxons are as numerous or nearly as numerous as any of the Nordic peoples. Some day, free from Jesus-and-Jew-worship they will realise it. Their influence will then be greater than ever. As Odinists, conscious of their Father-spirit they shall then be bound together in bonds of the spirit. Throughout the world they shall stand vital and unassailable. Bound together by a bond stronger than any constitution, stronger than the bond of a common Kingship, and stronger than the bond of a common Crown; they shall fear disintegration and decay no more, but standing firm on the Truth fulfil their high destiny. ——

A true theosophist wishes to be a Universal forgetting that he, the theosophist irrevocably is and exists as a particular in the whole. Otherwise he could not live.

By destroying the particular, he destroys his place in the universal. As the theosophist destroys the particular, he becomes directionless and deteriorates on towards death. The force or Spirit-Father who creates the particular theosophist, lives on, even though his representative neglects his trust and kills himself, that is, as far as he can do so.

The theosophist, in fact, in so far as he denies particularity within its ascertainable sphere, nullifies himself; and his Theosophist Association nullifies a wider sphere of reality. ——

As the basis of our democracy resolves in Reality into untruth or Nothingness, it is difficult to define what democracy is, beyond saying that it is an expression of a human-life-distorting chaotic impulse. ——

Some philosophers have called the Less-Immediate the Real or the True, and called the Immediate the

Conventional. But these terms are induced by the same fallacy as induced men to divide reality into Earth and Heaven as distinct and separate places. The division is untrue and dangerous and the terms are used by persons unaware of and oblivious to the true nature of Reality — that is the Immediate and the Less-Immediate relative to the self.

— — —
Jesus-Christianity is a medium (to-day's most intimate medium) of exchange for the transmutation of spirituality and vitality into Time-Girt Materialism. Under its influence the native worth, spirit and vitality of an entity is consumed. The object of that religion is the destruction of the person as an expression of his Father-spirit, or the power in the Thor that created him — the basic reality of the person.

— — —
Christian missionaries go to China and Japan and India and teach Jew-worship, Self-Renunciation, mongrelism and the like.

Their appeal is to those who would benefit sensibly by it for a time. Their converts become Jew-worshippers. Thus divorced from their own Father-spirit as expressed in their traditions, heroes and customs they more or less quickly die. They die despite all the material things that can be given them. The proof of this dying is most easily observable, on the more simple of the races of mankind.

— — —
What reception would be given in this Christian land to Confucian, Shinto or Hindoo missionaries coming here?

Would the Jew-worshippers turn the other cheek?

We all know

But some day the bombers, poison gas, and steel battle ships may not be monopolies of the worshippers of Jesus.

What then?

—
"Come unto me all ye that labour and are heavy laden and I will give you rest" . . . When those who hear the call come and find no rest, the Jesus-Christian says: "I come to bring a sword," "I come to set daughters against their mothers, sons against their fathers, etc." So there we are.

—
"I am the Way, the Truth and the Life. No man cometh unto the Father but by me. I am the Resurrection and the Life, etc."

"He who believeth not in me shall be damned."

These claims to Godship considering all the circumstances cannot be dismissed as the ravings of a madman. There is, taking them all together, a deep and terrific purpose in them. Probably Jesus the Jew, never said any of these things. They were not written down for some hundreds of years after his supposed death. Some one wrote them, however, and wrote them with a purpose. They were written and edited by men impelled by a certain force. Some of the writers were full of doubt, some fearful, some could see no better way and some loved their fellow-man.

Perhaps it may become generally clear some day that the persons who wrote those words were impelled to do so as the best way out of the most difficult position to which they had been driven by a powerful enemy.

If anyone wishes to read pornographic literature, he may read about the sex life of Jacob (Israel) in the Bible.

—
If anyone wishes to read about foul treachery, he may read in the Bible about those Jews (or Israelites) whom it says, God made His Chosen People, and whom good Christians believe are his saints.

—
"Love your enemies" as a direction for universality, is death.

—
Names in some measure should be descriptive of the person. Under Christian culture a name is made a nothing. "Men" it says "are all the same — Names do not matter at all."

Many people change their names to hide their identity. Our Jewish-inspired law winked at it. To-day it brazenly provides facilities for this fraud on the decent people of the community. Some undesirable aliens among us have chosen and assumed names revered and honoured by our people. The law should punish a man who does not bear the racial name of, at latest, his paternal grandfather.

—
Our Jew-worshipping nation is fighting the Arabs in Palestine to reinstate the Jews there, their temporary home of about 1700 years ago.

A certain British Odinist, whose mother's ancestors came from Hanover about 1000 years ago, and whose father's ancestors came from further north at about the same date wants his ancient home back? The Jews have done nothing to help him about it yet. Perhaps it has not occurred to them. We hope this innocent thought does not cause an empire-shattering war.

The British Odinist does not wish to "lord it over" other races. He does not despise or hate other races. He looks upon them as having a place in God's world as his own race has. He has a duty first to his own race, then outward according to his power, his understanding and his knowing of other races.

—
It has been asked how England became a great and powerful nation under the Jesus-Christian religion. There are several adequate replies. We mention the following:—

England did not become great by the self-condemnation and Jew-worship of Jesus-Christianity. It became great because of the native British genius. In fact, Jews were forbidden in the country from Edward I. to Oliver Cromwell. Her customs, her "English blood" was the Englishman's watchword.

Not until 1611 was the Christian Bible properly translated into English or did it become easily available to the public, including the parsons.

Fighters at Flodden Field in 1513 sang, "Thor uphold us, both Thor and Odin."

The Church was largely a semi-governmental institution existing for the purpose of education, probates, agriculture and the like. The religious side of its activity was not pronounced until the time of the later Georges. Wesley greatly spread Christianity's influence.

England became great by the valour and genius of Englishmen not by their Self-condemnation and Jesus-worship. They did not condemn their native urges. Their characters were inherited from their pre-Christian ancestors and became only gradually vitiated.

Further, England is not getting much real profit to-day out of her adoration of Jewish methods, her "comforting of Israel" or her war in Palestine and elsewhere on behalf of the Jews.

The signs in England are like those of falling Christian Rome in the 4th century — see Gibbon. England has Christian churches by the thousand, priests by the tens of thousands, colleges and property; it is a virtual stronghold of Jew-worship and Decay.

The soul of the British under the Christian impulse has been sold for a heap of gee-gaws. It is quite easy to see it.

England has not grown great by Jesus-Christianity, but in spite of it. The British are to-day falling down under the ever-increasing consequences of that Jesus-Christian impulse upon it. The decay, the materialism, the immorality and chaos is beyond denial. The great Jesus-Christian power, in wealth, churches, schools, etc., also is beyond denial.

—
The mongrelism of races is a matter of degree. Some are mongrelised more than others. The British nation is made up chiefly of Danes, Vikings, Anglo-Saxons and Celts. These peoples were of the same race. Thus the British people are among the least mongrelised of all nations. It is one poison fang of the Jew-Christian impulse to teach our children that their race is quite hopelessly mongrelised.

—
Adultery and sex crimes among our Anglo-Saxon ancestors were almost unknown in pre-Christian times. There is only one recorded case, and that story has a Near-Eastern Jesus-Christian flavour.

The Jesus-Christian Saint called by Christians—St. John, the person who wrote the pamphlet called Revelation, is held up as an example of Christian holiness. Read him. His hate is infinite. He hated the Nordic Roman people. Fancifully he calls Rome, Babylon. He splutters venom. Roman art, music, her mild rule, her magnificent legal systems, her youthful romances, all stir him to curses. No amendments or editing of later date can obscure the fact. "Blood, darkness, rotting death and desolation," shouts the Christian holy man.

"Babylon the great is fallen, is fallen," exulting writes this Jew, the Jesus-Christian Saint.

The upward look and the reverential sigh is particularly needed to pass this portion of the Holy Bible on to the God-seeker.

—
Upon the truth of our attitude to manifested Reality depends not only our health socially, financially and the like, but also our physical health. Further, for example, the consequences of an untrue attitude to Reality will reach so far as even to affect deleteriously the powers of the senses, e.g., the eyesight.

—
Paul, Jesus, Spinoza and Marx, all of them Jews, have mental characteristics in common.

They each point different directions. Sound-
ing exhortations. Conflicting thoughts. Inter-
nationalism. Nation-destroying. Each of them in
different degrees of Immediateness, is materialistic.
Each of them point to ultimate Godlessness. Each
claim omniscience, though truly only one of them
claimed to be the Resurrection and the Life, et similia.
They are not shy. They each condemn and destroy

the particulars of human reality. Each of them
points the way to death.

And they each, in different degree, represent the
same force in Reality.

Their expressed outlooks are the emanations and
expressions of these persons. They are typical of
the Jew.

The following conclusions from their views clearly
arise:—

(1) The individual, as such, becomes logically a
nothing.

(2) A consequential anachronism arises, viz., That
God is a nothing though they may proclaim Him as
everything. Atheism results.

What a similarity in these men of the same race!
What a high-way leading to the death in their so-
called direction — a cancellation and a logical
nothingness.

By following, or by trying to follow the direction
of these Jews, a nation cancels out its vital qualities
and becomes enveloped in static materialism and then
dies.

The non-Christian Jew, basically materialistic and
temporal, is calculated to live, at least, while any
Jesus-Christian lives to be enslaved.

Incidentally certain Jews in this age are finding
tangible benefit by becoming "Christianised".

—
If our people are overwhelmed by alien invaders,
then Christianity with its Equality and brother-hood-
of-man two-tongued lie, will mongrelise and make
our racial genius extinct in God's world.

—
Only the man of British blood may perceive the
consequences of Jewish Christianity upon his own

nation. A Jew certainly will not. He cannot. And a Judaised British man cannot see it, while he is Judaised.

The Jew encourages the British to mix their breed with aliens. He calls it Love

Igdrasil is an allegory composed by one of the writers of the Edda, Igdrasil was the Tree of Life—the Tree which in simple yet profound terms represented by its parts all sensible life. Carlyle accorded it profound admiration in his "Heroes and Hero-worship".

No allegory ever written on this theme is so great and true in its implications as the allegory of Igdrasil.

It would appear that some of our fathers saw a danger in even naming the Spirit-fathers in the manner that the Greeks and Romans did. Only the greatest in Odin were generally named. Thor, the Mightiest of and in Odin, comprehending all lesser powers in Him, was the chief. The giving of names to the lesser powers even though less dangerous than building memorials to or supposititious images of them, was dangerous to life. The great George (or Sigge) seems to have been aware of this danger. The naming of the powers bears with it a suggestion of the Divisional and Fixedness menace which aided and abetted the drag or tendency in mankind towards temporality and Death.

One morally powerful feature of to-day's life is Picture Shows. These are mostly Jew-controlled. The audience, composed mostly of simple-minded people,

sees beautiful Nordic girls abasing their womanhood, sees them drinking alcohol, smoking cigarettes, sees them submitting and even praying to be handled by Jewish star actors. The mothers of the nation are being seduced. Morals and marriage relations are noticeably affected. As with the Snake in the Garden of Eden poem, it is — Women First.

It is interesting to note the ease with which the Immediate-minded persons can assume a pseudo-spiritual appearance, and how actorish and histrionic they can be. Perhaps it is so, as a substitute for their lack of inward being. Such persons recognise something of spirituality only by its sense-perceivable evidence.

Jesus had no wife. He had no child. This condition is a logical temporal aspect of Jesus-Christianity. Christians are asked to pattern their lives on Jesus. The result to humankind in this aspect surely needs no comment. The fact is, that in this and every other aspect, Jesus connotes Death.

As a requisite for the achieving of knowledge of the self and realising one's identity, a person should know his parents and at least his racial forbears. Such knowledge of self is of supreme value and scarcely, even in these chaotic days, is the old Greek admonition, "Know thyself," forgotten.

The process of the Christian attrition against identity is visible everywhere — name-changing is facilitated, Brother-hood-of-Man mongrelism and so on is encouraged.

An intimate example of the Christian attrition on identity is found in our Neglected Children's Homes.

The unwanted child is deliberately made ignorant of its mother and father. It grows up with an important feature of identity hidden from it.

Urged by the vital instinct the thwarted child or man will call to the Silence — "Who am I?"

And hidden Fenris with bared fangs and slavering tongue waits and watches.

— — —

Abram (or similar) changed his name to Abraham (Genesis XXII, 5). — — —

British Puritanism was in large measure the revolt of simple-minded people against pretence and humbug. They instinctively perceived the death in the growing histrionic atmosphere and the artificialities of the time. They attacked the death, but unwittingly they attacked it with The Lie that had created these conditions; they gave, though in another form, the same medicine that caused the disease, and of course failed.

To-day, barren Showmanship and soul-less manipulation is the keynote of success of Democracy's leaders. Showmanship cynical or blatant or both.

— — —

The prevalence of "Fortune-telling" studying astrology, cutting cards, consulting sooth-sayers and the like, in order to get guidance in life and its details, is contemporaneous with the departure of the indwelling spirit. That departure is hastened by the Condemnation teaching of the Force of which Jesus-Christiansity is a feature. It is a sign of coming death. The killer, a Fenris, physically will appear to devour the soul-less or near soul-less body.

— — —

Fenris held by a thread, an invisible thread — a tame, servile thing!

What manner of man was this George (Sigge, Dagda, Zagda, Dardanus, Indra) who first conceived that?

.... Our ancestor, our very father! A Son of Odin.

Again, he saw Loki, as at last a servant of the great Odin!

He taught the allegory of Igdrasil

He saw the surge and the span

And vital timelessness

George who took an axe and worked as a woodcutter,

George who tenderly aided the desolate,

George whose devotion to Odin was believed to be absolute.

Hael! George!

A STEP ON

This chapter is by way of a short introduction to a few of the next following chapters.

Some critics of Jesus-Christianity may think they have adequately refuted the whole Christian religion if they prove:—

- (a) that Jesus-Christianity as presented in the New Testament, was built upon a play, or,
- (b) that King Herod died 4 B.C., or
- (c) that Crucifixion was not a Roman method of execution, or
- (d) that the Gospels were written 300 anno domini, or,
- (e) that the New Testament was built up during several centuries, or
- (f) that the New Testament displays contradictions, anachronisms and ignorance, or
- (g) that it has presented pity, piety and self-sacrifice and has practised ruthlessness, impiety and wealth-getting, or
- (h) that it is almost wholly a copy of other previous religions, or
- (i) that Jesus as presented never existed, or
- (j) that the best known sayings of Jesus were culled from the works of earlier writers, and so on and so on;

These criticisms are doubtless all just and true. But they do not meet the case. At best they merely show by implication that the basis of the Christian religion is wrong, a basis which is left un-

indicated and undefined. They may show a multitude of ridiculous and conflicting statements but not show why man has had to accept them. Such criticisms do not combat the real issue. And they have scarcely stayed the course of Jesus-Christianity one whit.

There is a reason for man's persistence with a creed like Jesus-Christianity. There is, too, a reason for its continued pressure in respect of man.

In some of the following chapters, it is intended to indicate somewhat more closely the basis of Jesus-Christianity, and the reason for its existence.

TO STUDENTS

1.—The nature of a Force in Reality is very often not perceived by mankind.

2.—Men may perceive certain resultants of a Force, without having power to perceive that they are merely resultants.

3.—Our constitutions and social conditions and the like, are resultants of an attitude to God's reality (or What Is).

4.—An attitude of man to God's reality or the cause of any such given attitude, may become or be a Force in respect of Man.

Among the most pregnant of such attitudes (within written record) is that which has been expressed perhaps best by Socrates.

Socrates indicated an attitude of that nature when he taught men to discount or deny the value of the senses as guides to Truth, and when he gave his reason for that teaching. He condemned the sensible effect of Time and of Change, as obscuring Truth. He taught that the senses and Time and Change, merely blinded and made the soul of man "drunken". Truth was outside and beyond sense-perceptions. Sense-perceptions were deluding and dangerous. He taught, too, that the instinct was a danger and deceived man.

If this part of Socrates' teaching of the value of the senses, of Time, and of Change, be accepted by man, then the meaning to man of sense-manifested

things is necessarily evil. Thus man himself is or becomes essentially evil.

From this attitude, distortion of man's vision according to the extent that he has any, and inevitable chaos arise, despite Socrates' attempt at amendment of the impossible position. For man's learning through the senses will be the enemy of a true conception of Reality. He, therefore, had to learn a way to truth in some other way. The senses being condemned, cease to be a means of learning about God and self, and must be looked on as a burden and even a menace. Manifestations of God become evil, deluding and menacing. The mind and powers which saw the sense-perception become untruthful and condemned. Man thus becomes condemned and directionless, and necessarily without hope. Further, under this attitude, man's duty is hidden from him and his life in his gard is evil; thus logically all becomes evil. The evil of the part extends to the whole. The evil of the qualities of the part extends to the qualities of the whole. (Socrates' and the Neo-Platonists' ideas regarding the nature and values of resultants beyond Good and Evil were more or less hazy. But our ancestor George (or Sigge) perceived it easily, as did some of his followers.)

Not only man's gard in God but also God is obscured to man by this attitude. Man becomes divorced for God and all his qualities, the only life. An unjustifiable duality arises, too, that is, the inevitable division of reality into two parts, one Good and one Evil, at last resolving all Reality into a nullity.

Further, under such distortion of the Platonists, the majesty of God does not and could not escape condemnation. Thus the attitude indicated is at last

resolved by God's reality into Death or Nothingness — even if such conclusion be not immediately perceived.

Incidentally, there was not necessarily any moral merit in Socrates' continual search for the Good.

This searching has been considered by certain confused people as indicative of his goodness. The Good, however, which Socrates sought was Being not Goodness as popularly understood.

The Good was something then, which Socrates had to find. He, by his outlook unwittingly had set for himself a search for something which from his premises it was logically impossible to find. He had to find it however to justify himself, had to find it finally to be sure of his very existence.

Socrates had to look for it whether he wished to or not, and whether he knew why he had to find it or not.

The total result is this—mankind under such a culture is stultified, maddened and cancelled out and inevitably killed by it.

Once the commencing point of such a teaching or attitude as indicated, be adopted, then it partakes of the nature of a Force and the logical inconsistencies and depravities inherent in, and following it in Time, must be accepted also. And God-given instinct and experience must be condemned where it clashes with the Force or its consequential implications. The affairs of mankind are borne along on the flood of such a cultural Force onward to Nothingness.

As one well-known man of these times has dramatically stated of "Bolshevism" (which in fact is only one of the manifestations of the attitude or one manifestation of the Force) that under it, in

Time, the "world would roll through space uninhabited by man."

5.—Another feature of this attitude — Socrates' yearning for fixedness, for the elimination of the immediate in Reality, for the condemnation of the immediately sensible, is at last a yearning for death or extinction, a yearning for the elimination of the extra-sensible spirit, a yearning at least partly impelled by the vitality of Justice in respect of him and of people whose outlooks for whatever reason, is, or becomes as his. It is a yearning for the destruction of an expression of God, a destruction not merely in respect of certain circumstances but a yearning toward destruction as a principle, Godlessness and death. Socrates did not see or really know of the spirit in all things. Thus the most vital and fundamental feature of being was obscured to him.

(Those men least in contact with, and with least appreciation of immediate natural life, are those most inclined or most easily seduced to follow the above teaching.)

6.—The indicated attitude of Socrates and Neo-Platonism fructified in the general attitude of Jesus-Christians. The same impulse is shown in both outlooks. The two attitudes inspire each other. There is the same condemnation, the same lost and worthless condition in man and so on. The connection between them is immediately visible. They are expressions of the same Force. They are only apparently different as they are nearer to or farther from the sensibly immediate.

7.—The appearance of Socrates was gauche. His protruding eyes, his mis-shapen body, his waddling gait, his depraved sexuality (vide Xenophon), his aberrations, his non-response to the effect of alcoholic

drink, and above all, the fact of his being condemned to death by his peers in a Court of Law composed of a group of men, the ablest in Greece, have made this man an object of fascination and pseudo-affection for some people; and the dramatic skill of Plato has enhanced his appeal and extended it to a wider circle.

Under his attitude, values perceptible by the senses were not to be regarded as values at all. Sense-perceived differences were not real differences, and in the Immediate of life as well as in the stages of the less-Immediate, the ultimate reliance on such perceptions meant that man's life was endangered and his vision distorted by them. Socrates in one voice would say that man had no vision, and say in another that man's senses obscured his vision. Socrates and his followers have perceived no incongruity in such logic. Incidentally, Socrates knew nothing of the principle of the measure of things being in any way relative to man's vitality.

The Cult of the Ugly Man developed naturally from the disclosure of Socrates' mental attitudes, attractive as they were bound to be to a part of society.

Our Universities, our professors dealing rather with pictures of things than with things, generally saturate our students with the Plato-Socratean attitude referred to, and supposed pictures of supposed things.

They, following the outlook of Socrates as indicated, would reject the immediate and have their conception of Truth based in "something beyond," a so-called "Ideal," a something they do not know, a something, too, whose only value is any shadowy consonance it may have with that which is immedi-

ately and even sensibly known, that is with what they condemn. By teaching the Socratean attitude referred to, they sterilize or emasculate the minds of truth-seeking students who ought to become the leaders of the nation, but who after University life seldom or ever become able to contribute anything of leadership, and who generally become professional hack-workers, and often mere Time-serving exploiters of their fellows.

8.—Aristophanes perceived in Socrates' pupils tendencies and a condition common to much of our Plato-affected student life to-day—quibbling, lack of direction and incipient parasitism, mental and otherwise.

The same condition and tendencies are evident in our Socratean-Christianized nation, its governmental expressions and its constituent vitalities. Quibbling, lack of direction and parasitism is there, too. The nation as well as its individuals get out of touch with Reality at the cost of their lives.

To-day's stifling inhibition regarding truth in anyone who has rational mental and emotional impulse, is a corollary of the same over-riding Socratean "idealism."

We have an authentic picture of Socrates. Of Jesus we have not. We can only be guided by inference from his inability to carry a cross, water running from a wound in his side—rough surgery that probably cured him somewhat—and the disrespect for his physique shown by the Roman burying squad, and legends of doubtful value stating he was ill-favoured and repulsive looking. (Vide Roman Catholic encyclopedias.)

9.—Jesus, the God given us by our Socratean-Christianity, "Ill-favoured in appearance" and un-

healthy, according to the extant evidence of him, is the sensible human manifestation of the outlook expressed by Socrates.

"St. Paul" was also unhealthy.

These two Jews, one of them God-Almighty or the source of the Christos (the Resurrection and the Life, etc.) and the other his supposed missionary, are the formal sources of the Jesus-Christianity which prevailed in dying fifth-century Rome and prevails in the distracted Christianized nations of to-day.

The attitude to Reality and the Duality taught and implied by Socrates and extended in Christianity is rejected by the Odinist as untrue and impious.

"Our Father who art in Heaven" is the Christian's "perfect" or "Lord's" prayer. It implies that God or the Father is in Heaven and not here on earth. That he is in a perfect place somewhere away from this wicked world. That untrue direction is emphasized in "Thy will be done on earth as it is in Heaven" and in the whole attitude of the Prayer. It implies that God is at most a mere manipulator of things of Earth. In this prayer, too, is implied a condemnation of this world of God's, a separation from Heaven—a death-carrying dualism and a resolving of God into sensible materialism, an ultimate condemnation of God—a direction which at last brings man to Nothingness, the resultant of subjection to a lie against the majesty of God.

The Odinist regards each creature and every thing as an expression in Time of some Spirit-Father in God or in Odin the All-Father. There is an indwelling vital spirit in all. Each has something of the Thor or Christos spirit in him or it.

His heavenly Father is in every man. Man's body is an expression of his Father-spirit, who is

that phase or Force of the Thor or Christos most his own. The body, always changing, is of the spirit.

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's" means little to the Odinist, who rejects the Duality in the idea, because for him, "Caesar" is or should be a vicar of God, and represents one feature of God's vitality which is or should be in tune with all manifestations of Odin, and make contribution with all the other features to Odin's vitality.

History (e.g., the decay in France and other Christian nations to-day and in the French revolution of 1789) shows many tragedies resulting from this Socratean-Christian fallacy of ultimate dualism and other consequential Jewish-Christian attitudes. The dualistic attitude in France in 1789 had falsely created the two opposing extremes of French society. The same impulse is shown in the Class-war idea of the Jew, Karl Marx—the cancelling out process and the over-riding direction to death.

The Polarity concept, it would seem, does not adequately meet the menace though it moves toward the truth of Reality.

Incidentally, it is no matter of surprise that the Jews have been evident as the human agencies of the Force arising from the attitude and are so closely connected with the tragedies befalling Christian nations.

Dualism is only one aspect of the untruthfulness of the Jesus-Christian attitude.

10.—Christianity, or more correctly, Jesus-Christianity, is our prevailing religion. That is, its direction is presented to us as the ideal for the varied phases of our national and human activities. And

this is so whether we go to church or not. The direction is with us in some feature or other.

Let us consider—"Give to every man that asketh," "Resist not evil," "Forgive seventy times seven," "Turn the other cheek," "The last shall be first," Equality and similar of the more fundamental indicators of the Christian direction.

The above direction-indicators stand out above the direction destroying opposites (e.g., "I come to destroy" versus "Suffer all," *et similia*) of Christianity, opposites which cancel each other, leading the God-seeking Christian to confusion, impotence and despoilment.

(Trying to reconcile opposites to a single direction in Time, or the twisting of the meanings of untrue directions to make them coincide with experience, has its own distorting and devitalizing effect on the minds of Christian men and nations.)

These teachings, or direction-indicators of Jesus-Christianity (inherent in Socrates) using various sensible bases, point to **ONE DIRECTION**—they point to condemnation of the senses, condemnation of what is of us, condemnation of ourselves, and eventual condemnation of what is beyond ourselves. That is, that the world is evil or at least, mankind is evil. His heart, his instinct and all pertaining to him is evil. He is "born in sin" and so on.

All men are equally damned. God who illogically is declared in this chaotic baselessness to be holy and "good," hated such a world and would cast it abhorrently from Him (even though it was admitted that He made it and was responsible for its nature and was all powerful and unlimitable).

From all this welter of condemnation and evil, man must be saved. Man needed a Saviour. Man

must be saved from the position in which the Socratean-Jesus-Paul-outlook had put him. There was only one way out. That was by the Redemption or the "propitiation" of the hating, righteous, wrathful, world-abhorring God, in the crucifixion of Himself, or next best, one co-equal with him, namely, His only begotten Son 1900 odd years ago, when the attitude we have called Socratean became prevalent, and had enmeshed the souls of men.

So we have presented to us God Almighty, or The Christos, in the person of a man walking about in Palestine 1900 odd years ago. He walked about, slept, ate and talked. He taught Self-Renunciation. He is depicted as Self-Renunciation personified (with the reservations necessary to a continuance of existence), no wife, no children, resisting not evil, and weeping or angry with the earth—the ultimate Jesus-Christian ideal of perfect manhood.

Jesus, as the necessary Redeemer or Saviour consequent on the indicated attitude to God's reality, in the main explicitly and implicitly condemned the life of this world. Man for him was no expression of his Father-spirit. Man did not by his nature have God in him. The statements attributed to Jesus were so often fundamentally contradictory that no reconciliation of them is possible. Nevertheless overriding his whole attitude, there broods the condemnation of man, condemnation of his instinct and his worth, and condemnation Paul correctly extended the main Jesus theme in his exposition of Redemption.

The "Evil" of the condemnation in this attitude logically resolves Matter and sense-perceptions and man and all he is or may be and his qualities to Nothingness. Berkeley's theme and its development

in the "Christian Science" of to-day is interesting in this regard. What appears to hurt us, e.g., sickness, physical injury and the like are deemed nothing. "Only Thought exists" brightly proclaim the supporters of this church and do not know what Thought or its implications are.

Under the influence of the Force we have noticed showing itself clearly through part of Socrates' teaching, we see Berkeley proving there is no Matter and see Hume logically proceeding therefrom to show there is no Mind. We see Comte protesting with his Positivity and perceiving the need of a non-Jesus-Christian Positivist church to defeat the death-producing negation in Jesus-Christianity, and to implement his protest.

We see Descartes wading in this phantasmagoria of condemnation and its logically consequent Nothingness or Naa-strand, trying uneasily to prove that he is alive and Is—with his "cogito ergo Sum," and at last relying on the Goodness of God in heaven or somewhere, not to deceive him.

We see Kant analysing, with reference (sometimes unconscious) to a wider instinct-perceived reality, the capacities of the human mind, and, beyond his important exercises for the conceiving and realizing of identity, he steps along didactically, not getting very far. However, he did not fundamentally believe a word of the Condemnation thesis of Jesus-Christianity, though he did not perceive nor combat the menace of Division.

But we see John Locke deeply conscious of God, revolting and becoming absorbed in the Experience and, in a lesser degree, in the Instinct, and very dimly sensing the principle of the Gard of Man and so helping us along our way.

The Duality idea perhaps arose from the apparent distinction between night and day, between past and future time, between here and there, or between the Good and Evil. But obviously the sphere of Duality can extend only to the relative and the immediate. Obviously too the Good and the Evil become variable and relative as they serve vitality, and are ultimately resolved into and used for the purposes of God. The dual or any other division is applicable only in temporality and in that phase only, and decreases the more in its applicability or value as it extends beyond the most immediate. The divisions of Socrates, the numbers of Pythagoras, even the categories of Kant fall short and are capable of destroying the edifice outside their sphere.

It is remarkable to see how the Time-contra-No-Time of the Duality idea has persisted in man's interpretation of the less immediate, how strongly it was expressed in the part of Socrates' outlook under our notice, how strongly it has affected seeking men. How they had to fight it, not knowing what they fought, not knowing that in that fight they had to fight a part of themselves, their extension in Time, or in the immediate. By a non-perception of its nature, they set up a fierce cancelling struggle in themselves. This position is applicable to the affairs of nations also.

Under the weight of the Duality error we may see how man, unwittingly impious, has sought to escape from his high duties as an envoy of his Father-spirit in the Time world. We see how he was blinded to the fact of his being an expression of the less—immediate. We see how man merely tried to get through this wicked world forgetting or not knowing his duty in it, his high calling or his opportunity.

God-seeking men have been stylites, some have worn hair shirts and some have mutilated their bodies. How men have yearned for God and the Goodness which is Life! How have they been hurt, how confused, how broken! How they have suffered!

We can see how among Jesus-Christian devotees, true believers have spurned, hated and feared the world, and without knowing the real reason of it carried about with them a dread of death. And all this has been an inevitable consequent of their religion, or attitude to God. What a handle for the parasite, too, was that fear, and how it was encouraged.

Under the impulse of this Duality idea, we see how men almost unwittingly strove for the everlasting, for their long home, to escape the ravaging fight and evil of the world, or else prayed for a snoring peace.

We have seen, too, how in great literature the Duality idea crept in, for instance, later versions of the Iliad and Odyssey. We see how it has bound mankind to the wheel of death, to death in Time at least.

In view of the influence of this error and man's weakness before it, one is driven to wonder at how little power any man has over his body or his thoughts, as against the Mighty Ones beyond, the masters of what man calls the Life and the Death—the Odin and the Wolf—the night and the day—and as against that Other One that is and cometh greater even than they, of whom George (or Sigge), our ancestor, by some called Son-of-Odin, said he dared not speak.

Thor attacks Geronheim. Life attacks Death. Beyond the conflict the resulting life streams away

beyond the ambit of our sight. So it is in an individual's and in a nation's life. But Odin remains, His mighty ones remain. And we see beyond the realms of numbers or curve, onward to where all are reconciled in Life.

For us—only our duty in our limited gard in God remains, only our nation's and our individual gards—our given parts in the mighty surging orchestra of Odin. Only our parts remain, parts within our powers and our wills, parts pointed to by our instincts and by the circumstances near us, parts found in our gard in God whatever or whenever it be: that is man's place and his sphere, and therein is his way onward to what he may become. But of Him who wrote and writes the score, of Him who performs in and beyond us, and of that Other Mightier Him bestriding the Near and Far, and the Now and Then, and the Surge and the Span . . .

Only our gard in Odin remains. In it, so intimate to us, are all things we truly need, and in it is the way to all things, right on, and up to the full capacity that is ours individually and otherwise. And who knows the limit of those capacities—those innate yearnings, those calls within the heart which cannot be written down for eyes to read?

Graciousness, and comfort and wisdom, and privilege beyond measure are the gifts we may find in each of our gards in God, where even from disaster man may secure a rich jewel.

11.—In our gards the Duality of Socrates and Jesus and Paul pass away, the duality and the Trinitarianism. We use our senses and our minds and our experience, for they are gifts of God to us to guide us to truth suitable to us. They are not to be condemned, but are gifts of a God who knows us.

gifts infinitely suitable to us and beckoning us on to beauty and life. The parts, the divisions pass away. We find that one aspect of God is in the other. Earth is not divided from heaven. And man is in Time and beyond it a part of God. Man is a vital part in God. His labour and all that man is, will at last be resolved, as an individual and as a part of his nation, and as a part of mankind, into the life and purpose of God.

Time is an aspect or expression of Timelessness. Only by reference to something greater is there Time at all. Our parts are for us to play in that Great One's being in and of Whom we are. We, as we seek Him, become the more like Him, and may participate in fuller measure in the Now and the Then—phases of the Forever—and the Life.

11.—(a) The Odinist religion is the only one that never kills the adventuring of the soul. It is the only outlook that cherishes the spiritual Homeland in the eyes of the Ulysses in and beyond the touch of Time.

(b) A student need scarcely be reminded of the kind of so-called adventuring that Jesus-worship and Self-renunciation offers him.—Destroying the instinct, hating God's world, despising himself an expression of God, denying his own Father-spirit in the Thor, Self-destruction and the like. He need scarcely be reminded however. For he has seen Jesus-Christianity's eventual reward to its followers. He has seen the inevitable harvest of its elsewhere-described innate blasphemy.

12.—The picture of God being outside this accursed world, and "In Heaven" and being "propitiated" by the screaming death agony of His only begotten Son is correct Christianity, and is quite logical and necessary from Christian premises. Paul's

conclusion in the Atonement or Redemption, of the bloody "propitiation" of God by the blasting of His only begotten Son, was a logical conclusion in Reality from Christian premises, as well as probably instinctive in him (or in the men who wrote the "Epistles of St. Paul").

What a picture of God Almighty! But Jesus-Christianity gives that picture to men . . .

Here it might be noted that, for instance, The Unitarian Christian Church, or any other "Liberal" Christian Church which denies or rejects the "Virgin Birth," "Miracles," and the "Propitiation" of God by the torture of His only Begotten Son, and various other of the immediately abhorrent and truth-assaulting resultants of the principles of Jesus-Christianity, is merely blind to the necessary conclusion in Reality of the Jesus-Christian direction.

The Roman Catholic Church, the Church of England, the Calvinists and others are not blind to the logical consequences, or in varying degree and aspects, are not so blind as the "Liberal" Jesus-Christian Churches. But the direction of the Unitarian or "Liberal" Christian Churches is the same and as deadly in its essence as that of the other Christian churches mentioned. They merely do not develop the Christian principles so far in Reality as do the Roman and the other churches mentioned with it, but by their direction they in time lead their several communities to the same chaos and death.

Some churches as they are more logically Christian, debilitate and destroy their communities more quickly than others, but the result is the same and equally inevitable in the case of any degree of Jesus-Christian culture.

Some races as they are more simple than others die out under Jesus-Christianity more quickly than others who are less simple. In fact the only way to escape the death in Jesus-Christianity is to understand its nature. Gerontheim is always with us in some form, but Thor is here, too, and will give us his strength if we seek and ask and realize it.

13.—Even the selection of a people of the character of the Jews, people with a doubtful claim to race, with a doubtful claim to any Father-spirit in God, and a lack of spiritual instinct, but with an immediate, destroying, materialistic instinct, is a logical and even necessary attribute of the materialistic Jesus-Christian direction.

14.—The Christian who believes that Jesus with archangels and trumpeting hosts and other trappings, will some day appear in the sky and then take over the Governmental and financial and other direction of the country is not illogical. The Christian arrives at such conclusion by instinctive and more or less subconscious true deduction from the Christian premises and direction.

There is too the instinctive feeling that Jesus should return and put right at sometime or other, what Jesus-Christianity has made wrong.

The fact that Jesus and the celestial company did not appear and save Christian believers, e.g., in the horrors of Russia, Spain, and Ancient Rome, and elsewhere, does not and cannot defeat a believer's subconsciously-arrived-at view, induced by his belief, hazy or not so hazy, of the nature of Christianity. His premises have been taken. Therefore, his consequent conclusion is necessary, even if it be madness, and be a flagrant affront to all his instincts and experience.

15.—The argument is then, that having accepted an attitude to God and His reality, the necessary conclusion of that attitude follows, that is—life or death in Time, immediate Time at least.

The attitude to God and His reality having been taken up, then that attitude becomes a Force in the affairs of men. It will rule mankind. It will direct him. It will decide his life and his destiny on earth. If it is an untrue attitude, it will kill him, kill him utterly in a short or longer time according to the intensity with which he follows or is affected by the untrue attitude.

The true attitude to God's reality is that which recognizes the self and the things of the self, outward to the limit of man's power and comprehension of God, that is—Odin, a theme more fully dealt with elsewhere herein. In that attitude is health. In it man may find communion with and gain possession of the vitality and qualities of God.

16.—Many able and famous writers, Tom Paine, Draper, Voltaire, Renan and many others, have dissected the resultants, shown the anachronisms, lunacies and blasphemies of Christianity, but have not often, if at all, treated them as resultants. These men have scantily, if at all, treated of the original source of the Force whose manifestations in Jesus-Christianity outrage all the experience and sanity of mankind. And so the lunacies, anachronisms and blasphemies have continued to harry mankind almost as if those men had not written at all. For it is only by some indication of the origin of the Force that creates those lunacies that man can effectively deal with his position and find the light, onward to God's day.

Incisive and dramatic exposure of its resultants did not really injure Christianity, it usually merely made anxious seeking men say it was "not true Christianity" or that "Jesus was not understood" or that the "translation of his words was wrong." Man had to have his connection with God whatever madness it entailed.

The Christian religion (or Christian attitude to God's reality) remained; and the results—the anachronisms, the lunacies and the blasphemies continued, to war as before against the vitality of mankind.

The writers referred to did not treat of an attitude-to-God's-reality as being, or possibly becoming of the nature of a Force in Reality, and at last expressing itself, in terms of Life or (as in the Jesus-Christian religion) Death for mankind.

17.—Their will-to-do-good has made millions, clergy and others, merely easier victims and agents of that Force. For covered with the regalia of piety and breathing subtle dire threats, Christianity was proclaimed to them to be the Way, the Truth, and the Life.

The direction of the much illustrated Christian attitude to God's reality, by its nature points towards immediate materialism, chaos and death, and to Nothingness which it inherently is . . . And those who closest follow it, soonest die.

18.—The Jesus-worshipping attitude was first promulgated among the Plato-affected Romans by Jews. The attitude seized upon and became attached to, and more or less personified in a Jew hereinbefore referred to.

(To-day in the East one may easily find men declaring and perhaps in some measure believing

themselves to be Almighty God, Christos or similar.)

19.—The Socratean-Jesus Christian attitude to God is the basic and moving idealism of our decaying civilization, the guiding destructive spirit of our sick anxious nation.

To-day and in past history the tragic results of the Christian attitude are obvious and ascertainable. They are clear even to a solely objective type of mind.

20.—The Odinist direction, enunciated by George (or Sigge), one of our British ancestors, called of old, "Son of Odin", is quite different. He saw the Many in the One, and he, like at least some of the judges of Socrates, perceived the nature of Forces and of the Spirit-Fathers.

Aristotle and Cicero called the Spirit-Fathers, "The Gods", words of quite different meaning to the current Jesus-Christian induced confusion of the meaning of God, a word whose meaning differs, even more from the meaning of the Spirit-Fathers of our Odinist ancestors. These men perceived that man's senses and the manifestations of Spirit-forces were guides to Truth, and should be accepted by man as such, if he, an expression in Time, of his Father, would live.

21.—The Plato-Socratean (and fundamentally Christian) attitude is as deadly to man's life in his inter-dependent social, political and financial spheres as it is in the all-moving, all pervading spheres of his religion (or his fundamental attitude to God and His Reality).

22.—The Odinist attitude to God's Reality is indicated more fully elsewhere. Here it may be said that the Odinist does not regard mankind as damned, he regards the instinct, the senses and sensible manifestations of God, as means for him by which he

may find life: that the senses and powers of perception which a man has, are means by which he may and should participate in the vitality of God, and further, that those means are the best for the capacity of man, given him by an unthinkably vital God, whose vicar he, the Odinist consciously is or should be. The powers of man are for his good, and the clearer they are the better they are. He is not responsible for the movements of the sun or of vitality outside his powers, but he is responsible for his gerd in God, and if he doubts that he has such responsibility then events will solve his doubts sharply enough for him.

The Odinist looks toward God from himself, through nearest things, outward. Where his capacity extends, there is his duty in the great vitality of God or Odin. His nearest duty is in that which he clearest understands, and which is most within his capacity, and which at any time is presented most vitally to him.

23.—If anyone can understand and perceive how important nationally and otherwise, is the above somewhat inadequately expressed idea, he should discuss it with any acquaintance who also has the capacity to understand it?

The time is short. Vide ancient Rome, etc.

There is only one way out of the Jesus-Christian miasma and that is, to understand it, and unblinded, to proceed in the way which God Himself in his myriad tongued message shows clearly to every man according to his capacity — the Odinist way.

Read carefully our "First Guide Book to the Anglecyn Church of Odin."

24.—Get to know the fundamental cause of the approaching chaos, thus you can better help to de-

feat it. Do not succumb to the directionless apathy which the Jesus-Christian cult induces. Do not wait for someone else to do your part for you; he may fail you, or not be able to do even his own part. Your duty cannot be shifted on to the shoulders of another. That is one of the Death bribes of Jesus-Christianity, with its — "Cast thy burden on the Lord", "Lay your sins on Jesus", and varied similar admonitions.

And do not expect the leaders under our present culture and its resultant expressions to help you. They will not.

* * * * *

The writers of the British Edda, as seen in the Thor-marrying-the-giantess allegory and others, had a wonderful conception of the nature of Forces and of the nature of things including man. They noted man's part in the life of Odin explicitly and by implication, though they did not exhaustively treat of the same. The chief writer's (George or Sigge) viewpoint of Reality was of a more vital nature than that of the incisive-minded Aristotle; philosophy and abstraction did not for him adequately describe man. Circumstances probably did not allow the great so-called Son-of-Odin, or make it at the time practicable, for him to enlarge upon his idea. He had to stress most that which would be most easily understood, and so being truthful, laid the basis for development from the simple principles and brief yet profound directions he indicated.

The passion of this wonderful personage is perceivable throughout the Edda. Was he near to the perfect Baldur? An almost wholly complete man sent to His children by the mighty Thor? His memory

is with us in the story of St. George fighting the Dragon of Evil.

Whence, we wonder, was that belief which men of the Edda held about their being Sons of the Sun, or Sons of Manu and or Sons of Man? How was it our great ancestor knew about matters which scientists are only now commencing laboriously to discover or to wonder about? What was the Mother-of-Gods-and-Men idea? Was it that the Gods and Men were, in a wider reality, all sons of the same Father? Or was it something other? Who and what and when were these philosophers and captains?

What an experience it would have been to meet some of these men or to meet their teacher George (or Sigge), that man of almost immeasurable sympathy, a captain, a poet, a very father and a simple friend! Those men were our own very forefathers!

And what a comfort after all the adventuring an Odinist may do, to find at last, in our simple homely gards, our refuge, our comfort and our sure foundation to God and His eternity.

TO FUNDAMENTALISTS

Neither of the ideas "light and dark" or "tangible and intangible", or "time and timelessness" or "near and far" or "Heaven and Earth" or "good and bad", or even mental and sensible gradations in the area of reality between any of these two relatively opposing ideas are adequate for universality. At best the opposite conceptions are merely the consciously ascertainable extremes of our human mentalities in regard to certain aspects of reality. Nor are the terms denoting such opposite conceptions in themselves capable of being adequate for universality, however necessary and even vital for man's existence and growth such terms may be in the immediate.

re Duality—For a crude instance pointing, and only pointing the direction, consider a penny. It has two sides. Here at first sight it might be imagined is a proof of the principle of duality. But no, it is not so. For a penny cannot exist without its two sides. You may condemn one side of a penny as evil and decide to destroy that side. Then gradually you commence to file away the "evil" side. Still you cannot destroy the penny's two sidedness. If you persist with the filing, the other side of the penny will also disappear. Not only one side but the whole of the penny will, in time, be destroyed. So your condemnation of one side had ended in a Nothing when your condemnation was applied to reality. And the end was the same, whether you filed the penny tenderly or with vigour, not only in

respect of one side of the penny but the whole of it. Nothing of the penny will remain. The fact is, that the truth of the penny embraces both sides of the penny and the connection between the two sides, as well as a wideness of meaning therein humanly incalculable.

The Near and Far may be similarly considered. And also deeper features of reality, even allowing for a sense-perceived increase in their constituent factors, may be so examined.

The division of reality into a trinity or a Christian Blessed Trinity is not adequate in a spiritual or in any sense. In such a conception the drag of temporal immediateness at once manifests itself. Division persists in that conception, persists onward to its logical conclusion of distortion of the indivisible truth and eventual destruction of man's mind and body, according as he is possessed of the idea. It effects a resolution of things more or less timeless into terms of immediate time and then non-existence. The truth of one end of the potential human scale may not be presented adequately to man's conscious mind in the terms of the other end.

(All men can do for finding truth is the best they can with reference to the test, viz., fullest living that man can know or can in some measure become conscious of.)

For example, Arithmetic wide as its range may be, is inadequate to describe in terms of man's immediate, an emotion or a conviction. The Lineal method of description also will only be adequate to the aspect of such of reality to which the lineal method is applicable, relative to the test above noted. The best that can be said of these methods of description beyond their sphere in reality, is that their

description of a less complex sphere (though necessarily limited and inadequate) may be advantageously used for the purpose of pointing towards or bringing before the more conscious observation of man a commencing point for his discovery of a truth concerning a more complex or less-immediate sphere.

To give a rough instance of the Division principle within the sphere of man's sensible existence:—

An apple may be divided into halves and then be more productive of vitality for man, or the value of the apple to man may be not altered by the division, whatever the result to the apple and the result to it in extension. But another thing, for instance, a horse could not, in the light of experience and ascertainable knowledge, be so usefully halved as the apple by reference to the test value — viz., man's vitality, or by reference to the ascertainable value of the subject matter to itself or to any extension of itself.

So, the nature of divisions become different and the consequences of divisions become different and more inadequate by the only test knowable by man as they are distant from the least complex immediate. In fact the very idea of division is itself subject to the Immediate-to-the-Less-Immediate attitude.

Any ideology explaining or pretending to bring into Immediate terms that which is not immediate as Jesus-Christianity with its divisions does, thus destroys for man, the Less-immediate and then eventually in near-time (or at last) destroys the Immediate also, including man's body.

Always, while ever man is expressed in some measure in the Immediate of sensible flesh, and under the immediate urge to conserve that flesh, will there be a temptation to describe all things he knows of

in any measure, in terms more or less immediately appropriate to that flesh. The unwary and the weak will always be in danger of being seduced by this. The exchange of the permanent for the temporal will be a temptation. The forbidden fruit will appear good. Thus do we see arising the tendency to regard Reality as of two parts, one of the parts as being in terms of things immediately perceptible by the senses, and the other as being in things not so perceptible and the tendency to believe that the kind of divisions made in the most immediate may properly be made in the less immediate. The tendency proceeds until the two parts are presented separate and alien to each other; then they are presented as antagonistic, e.g., a "holy" God and damned man, "Earth and Heaven," until the untruth becomes an immediate threat to life. For to take one of the examples:—Heaven, as elsewhere shown, must under such ideology at last be conceived in terms of Earth, that is the Less-immediate in terms of Immediate, in terms of Time and Death, and so it is: God is presented as a sense-perceived man and so on.

Man, in spite of his sensible immediate needs, is still moved by a fundamental necessity which his instinct recognises, and craves often unconsciously—an interpretation of Reality as a One-ness. But logically pursuing the tendency referred to, he is compelled to interpret all reality in terms of the Immediate and yet more immediateness on to a degree of Materiality which resolves itself into passing Time and oblivion. Thus both features of this application of Duality draw man onward to death, e.g., the earth-abhorring, distant heaven fleeing from the sense perceptible world, and, the sense-world in which man irrevocably is, moving inexorably away from Heaven,

and also both these features resolve in the vitality of Reality into the immediate, or, in another aspect, cancel each other out or destroy all this world or, if not, then there is already no existence at all; either and all of which conditions are inherent in and necessary to the Socratean-Jesus-Christian attitude to Reality.

The dualism, the trinitarianism or other numerical ideas are merely possibly true for describing facts of the human aspect of God's reality within a limited range, e.g., Seen and Unseen by reference to man's capacities in the sense and the like simple concepts. Beyond that circumscribed range they become inadequate and fall short of describing wider truth. Such divisional ideas cease to be and are not true of God's wider reality, and when applied to spheres of reality beyond the Immediate senses, become life-destructive, undiluted blasphemy and the produce madness, the madness that hides and destroys the spirit, the madness that precedes destruction of men's minds and the lives of nations. Under such guide, man, at the cost of sanity, must invent idiotic instinct-abusing conceptions of reality in order to make the imagined Reality fit into the narrow inadequate immediate terms of a numerically limited division of it.

Generally speaking the tragic error arises through inability to see or know of the indwelling spirit in man and things, as referred to elsewhere herein.

One dramatic result of the dual division is that by it, in the Jesus-Christian presentation, man obtained a picture and conception of God and Odin which is maddening and killing. For instance, consider the Christian picture of a wrathful, hating, man — excluding God in Heaven, full of contempt for man's weakness and confusion, and yet full of love,

but mollified by the screaming death agony of His Only begotten Son. Such, under Christianity, has been man's effort to bridge the gap, to connect earth and heaven, to assert his instinctively assured eternity, and to grow in the vitality of God. To what madness and side-to-side jerking and confusion is the mind of man subjected in this, the mind of man which could live in glowing vitality!

An Odinist says that a true conception of God's reality is one of infinite vitality extending to features of being that range beyond and over-top both the numbers and the curve.

When man to the limit of all his capacities learns of the whole, he will find what is true, true at least for man and his life, true for him and his gard and the finding of his duty in God's life.

Man cannot understand or know anything of the whole without conscious or unconscious reference to himself and his living, and, to what he can or does know of the whole in the various aspects and manifestations of Odin's life.

(The least complex of vitalities may have before it the path to the most complexly-vital in God, but it may not; and the examination of such idea does not immediately concern man even if it may possibly be within his capacities to discover.)

The truth of man's estimate of himself then becomes of importance and any one, Locke, Kant or other, who helps man in this, renders great service.

Some Greeks held that the path was by Knowing. This word Knowing to be true to the fact, must be widely conceived. It must be of wider meaning than that given by Socrates with his Knowing and Ignorance division and by Plato with his Knowledge and Ignorance and Right Opinion division. Knowing

here is not coincident with Socrates' Memory theme either, for memory, as Socrates conceived it, is only a function of a vital entity. But what is important is the way to know, or the method of achieving the Knowing—that must be known, too. The true path to Truth can be found: put briefly and somewhat inadequately, it is: from the Immediate toward the Less-immediate.

The way of Knowing or finding the Truth consists not only in the analysing of the instinct (or "memory") and relating discoveries concerning it to a world of so-called "ideals," or sense experience either, but is attained by an intelligent using of that instinct (or "memory") and a using of all our capacities and powers in some measure in our gard in God.

The way may be found by using a man's own powers and observations with reference to all those facts of Odin's life with which he, a part of Odin's life, comes in contact in any way, including contact with the Immediate facts of Earth-existence and not spurning or neglecting them as Jesus-Christianity indicates by implicitly (and explicitly) condemning this earth in favour of another distinct place it calls "Heaven".

The method of finding the way is for a hale person easy enough. It is pressed into his hands. It is presented to his senses. It is the direction pointed to by the unclouded mind, and instinct. Man does not travel, however, very far along the way before human language or time-figures become inadequate to describe its varied vitality; by words or figures the way can only be pointed to. The thought of man is inadequate for a distant part of the way — his powers to conceive falter and become exhausted. But still a part of God is well within the ambit of

man's powers to conceive or feel and work upon, and therein is his gard in Odin, therein is his trial, his refuge, his reward and his sure hope.

Within Time, our capacities to understand God's reality are in a varying measure adequate for our living and for doing our duty in Odin, for we have enough of power and perception to modify and in some measure to guard and make greater our lives, and at the same time, as our minds are healthy, we have and gain a measure of variable instinctive and conscious knowledge enabling us to relate our Immediate activities with a condition or with the truth of a power beyond the Immediate. That condition or truth beyond the Immediate is forever presenting each one of us with knowing-vitality and the means of getting knowing-vitality, which more or less, and consciously and unconsciously, becomes ours and us.

Our birth is ever in process and may ever be continually leaving death behind. That knowing-vitality beyond man's temporal ambit is some vital thing or being beyond our human comprehension, but known to the Father-spirit of us outside us and in us. It is our great gift, it provides for us, it places before us the potential harvest of our gard in God, which is for us to reap — for the individual and nation to reap, and from our several gards to bear to our Long Home.

That gift is not made up of a duality or trinity of things, but of one great thing of infinite variety, of innumerable vitalities which join, and are all of them immediately and timelessly of the whole. It is a whole which divisions would destroy for us, and we too would be destroyed, for we under subjection to the Division idea would lose our true and conscious connection with it and its vitality. Man knows a

part of that whole in varying extent and in varying intensity; on towards the varying horizon of his knowledge. It is that that calls him to his duty — and his reward.

The whole is nevertheless of all imaginable and more, each part being separate in itself though joined in the whole, which is itself inseparably of the part, although viewed as it may truly be, apart from the immediate, it may exist not dependent on the part or any particular of the parts.

Further, it may be easily perceived that as the particularity is greater, so is the union with the whole more real and vital, and the qualities of the Odin more in possession, for instance, the more perfect the individual, the more he knows he is of the whole, and of God.

Man cannot and may not know Odin or God through some untrue concept, like duality. The means for finding God are in man's very hands and before his eyes. Man's Father-spirit is in him. Thor shows his power in him and around him always. Man need only look where he will, as he needs, and see and partake.

The lesson of God is written in the sky. It is written in Nature. It is in ourselves. It is in the marvellous variety of the spiritual symphony. It is in a pure heart. It is in sacrificial love. It is in all our gard. Courage, moral and other, and valour are outstanding requisites for its discovery. Thor is at hand to guide us, His spirit is at hand to help.

TO NATURE STUDENTS

1.—All nature — all things observable by the senses are resultants of a combination of Forces. The combination is effected by a Father-spirit and is expressed in a vital entity. The entity is a representative of its Father-spirit force, who or which is more sentient than any of the forces it has combined to form the entity.

2.—The forces so combined are of the same ultimate origin and nature, however much they differ in kind, complexity and vitality.

3.—Within each thing and propelling each thing in its expression in Time, is an extra-sensible vitality common to all things. In some things this vitality is for man less sensibly observable than in others.

4.—The Vitality mentioned in paragraph (3) also expresses itself in differences of quality, the differences of which are nevertheless related.

5.—Features of this combination and permutation process in the expressions of Reality are observable throughout Odin.

The all-pervading Vitality was observed by our ancestors and was called Thor.

6.—Jesus-Christians say that a Jew who lived 1900 odd years ago was the all-pervading Vitality, or the source or controller of it.

As shown elsewhere this is an echo of the depravity expressed in part of Socrates' teachings with its divisions, condemnations, and its war against the vital spirit dwelling in man and phenomena.

7.—The Jesus-Christian must and does deny the existence of the extra-temporal Vitality in sense-perceivable Natural things, e.g., in trees. He denies its existence even in creatures of the animal kingdom, vide, the teaching that "animals have no souls". Theologians have logically enough denied its existence in women, some have denied it in respect of negroes (slave trade arguments, etc.). If such theologians and others were truly logical they would deny it to man, then to God also and so on to Nothingness. The final result of this atavism is increasingly apparent with us to-day.

8.—In the study of Nature may be found the more easily perceivable ways of God. Such study points the way along paths of beauty toward the vital-everlasting.

9.—The resolving of the sensibly perceived forces into their extra-sensible natures in what is called death, does not destroy the timeless Christos or Thor expressed sensibly in them. That extra-sensible force must by its nature continue.

10.—There is, in terms conceivable by man, no existence without parts, no action without force, and no spirit Thor or Father Spirit — without its particulars. But nevertheless no parts, no force, no spirit and no particular are conceivable without existence in and contact with Odin.

11.—And incidentally.

Even every thought (expressed in words or other) in order to be life-giving and vital, must be an expression of the Thor or Christos spirit (or Ang) and an expression of the phase, or immediate Father-spirit, in the Thor nearest to and of the thinker.

The thought's existence or expression depends for its value in some degree, on the condition or health

of the medium which houses its passing into humanly ascertainable time. The thought may in its birth be true, but distorted by its physical encumbrance.

12.—The Thor or Christos is vitalised or expresses himself by the outward and inward and other actions of the various forces in and of itself and the resisting feature of Odin. Aristotle particularly noted the latter. This resisting feature is of the Thor and dependent on Odin and relative. And then after Odin: "There cometh another whose name" as our great George said, "I do not dare to try to formulate."

It appears that for man, "Matter" (if it has a definable meaning) is the form of spiritual manifestation most easily perceivable by him through his immediate capacities, i.e., his senses.

The possible and probable expressions in other stars than the earth, each of varying quality, position and size, which Thor the Mighty One has, and/or does there, and has or does in extra-sensible Reality, are overwhelming and too staggering for man to contemplate. The expressions of Thor on this earth — His expression in a seed of wheat or in a grain of sand, holds more of wonder and beauty than a man can grasp in a lifetime.

But man is not called upon to exhaust his mind on what is beyond him. By the infinitude of God, he has his gard close at hand, and within his power. In it he can find his satisfaction, his simple comfort, and find also sweet paths therein that lead him on to God.

(Even the most enthusiastic Jesus-worshipper might sometimes with some excuse, entertain doubts about a Jew who said, or is reported to have said, he was It, the Christos, the Thor, the Resurrection

and the Life, the One and Only way to the Almighty Father.)

A true Nature student finds, as soon as any student, that the person who learns the simply discernible ways of Odin, and attends to the duties and the health of his own gard finds joy, for he is in contact with the ways and qualities of Odin, his great Father.

Those ways and qualities become his own ways and qualities. He grows to God. The qualities of God-vitality — permanence and sanity — become his attributes also. He finds his gard, however it may be circumscribed in temporal measure, yielding to him a sweet and sure path toward the Absolute.

TO CONTEMPLATORS OF THE LESS IMMEDIATE

1.—Many thoughtful men have sought to find the closest sensibly describable point of contact of the sensible with the extra-sensible aspect of man. They have sought to find in what place in man's body the "soul" has its habitat.

2.—Descartes thought the soul of man was located in the pineal gland. Animals and plants for him, being a Jesus-Christian, had in them no soul or phase of the Christos, so he excluded them from investigation and devoted himself to the only creature who according to the Christian attitude to reality had a soul, namely, man.

Some men think that the blood is closest to the spirit or extra-sensible. Some think it is the heart, some think it is the solar plexus, and some think it is the brain.

All of these thinkers seem to neglect the fact that each of these parts of the body is of all the other parts, and also is non-existent and unthinkable without reference to them. Under the Christian culture which is only sham-spiritual and is at basis materialistic and expressible in numbers and divisions, they seem to forget that one part of the body (as noted by our great ancestors and some of the Eleatics) is of the nature of and in another part. . . . The-Force-of-whom-we-are, or our Father-Spirit, evolving and expressing himself in us and living outside as well as in us, is impelling each and all of us to variable sen-

sible manifestations of Himself and the other forces in Odin to whom he is in some way superior. He, through us and otherwise, is in contact with other powers in Odin than He is.

3.—It might be asked of these great men—"What are you seeking to find? Is it the extra-sensible of the bone in your arm; or is it the extra-sensible of your flesh; or the extra-sensible of your blood or of your heart, or of your brain or of your energy, or is it a localized habitat in your body of your extra-sensible will, or your emotion? But are you not," it may be asked, "merely feeling an urge to find something which you feel ought to be found in order to justify the attitude to Reality you have adopted? Are you not confusedly thinking that if you found the part of your body which is chiefly under the control of the at-once-conscious-and-unconscious-ego you would understand how the spirit manipulates its so-called opposite, i.e., the sensible body? Are you not labouring under the Duality error? Are you not dividing the entity into exclusive soul and body. In any case you certainly have not found what you sought, whatever it may be."

"Are not your enquiries utterly pointless? Are they not enquiries made under the Socratean-Jesus-Paulian delusion that there are two separate worlds — body and spirit, or that Reality can be explained in divisions or in numbers?"

4.—The fact is that each of these aspects of the body, bone, arm, brain, heart, etc., can be and is extended into extra-sensible reality. Contra-wise if its nature is sufficiently immediate a sensible thing may be contracted into an even greater measure of intra-sensible reality.

The most complex of the sensible is perhaps the blood or the brain or the nerve centre near the heart, for injury to either of these makes the life depart quickest, but this fact does not deny the spirit to the other parts, rather does it emphasise their consonance and relationship with the spirit. So that in this aspect also the search for the portion of the body housing the soul is obviously made as a result of an initial confusion. Further, each aspect of the body has its own feature in the extra-sensible. Even Aristotle did not always perceive this demonstrable fact.

The search above indicated has its sanction only on the assumption that the Jesus-Christian attitude to God is the true one.

5.—Every man of reasonably good brain and breeding is, in some measure, sensitive to the truth of extra-sensible facts. He perceives them consciously and unconsciously. Such perceptions are not in all cases reliable and, beyond a point not far from the immediate, ought not to be acted upon. Man is most perceiving of those extra-sensible facts nearest to his senses, and in those which are the least complex, i.e., in that which is most in Time and which is least (as far as man's perception goes and relative to his life or death) destroyed by Division.

We see the sensible evidence of powers existing beyond the sense. Some evidence more than other—the immediate more than the less-immediate. . . . We can perceive the varieties and the relations between the varieties gathered in a central comprehensive power (or entity) and we can see such central power dwelling in a yet greater power, and so on.

In the poetic language of our ancestors, Odin, the spirit-father of all forms of sensible phenomena (our Anglo-Saxon fore-fathers call Him the All-

Father) who though comprehending the Earth marries with the Earth the mother of all, who expresses Odin's spirit in all sensible phenomena. Or again, the spirit Thor, son of Odin, marries with the giantess (i.e., the fiatic power becomes joined with and becomes expressed in part, in sensible matter or in immediate Time . . . And, at death, each Odin and the Earth, receive that of the entity which is His or its own.)

The spirit of Thor is in part expressed in every part of the sensible man, and every man is an individualized unit or entity in Odin.

Beyond and expressing Himself in and through the-Odin-and-the-Earth comes Another who is that other of Whom they both are, and of whom too every man is. The power of the strongest man is too limited to do much more than simply be aware of His existence. "Few men may further go than to where Odin (good) meets the Wolf (evil)."—(British Edda.)

6.—At this latter aspectal point, man's capacities for observation commence to falter, his direction commences to waver. The limits of the gard of mankind is at hand. Man must return to fields of more immediacy in order to stand firm and perform his instinct-found duty to that wider vitality out yonder even if he cannot yet comprehend and know Him.

7.—There are limits to man's powers for the purpose of his earth-living. . . . The "soul" is not the enemy of the "body" or vice versa. The division is only permissible in the most Immediate way, in the Less-immediate the idea becomes untrue and deadly. Even in the Immediate they are of each other and serve each other.

8.—It seems that man's observable capacity ex-

tends only to promoting certain forms of life and to defeating certain forms of death. Conflict is pressed upon us. The busy Loki in some form is everywhere. A financial system, a national system, a legal system, a man's body all have their Hoydir. At some time or other the Hoydir will turn upon man and rend him unless he is able to re-adjust his attitude to God's vitality. The Loki or Hoydir is always there. Even attributes to a long life have their menace against life. Each, cell and the whole entity comprehending it, each bears its own enemy with it, an enemy that will reduce the entity to immediate time and death, a death which according to the sphere concerned, may carry with it the affairs of men. There is only one way of life, and that is by keeping as close adherence and relationship as possible to the ascertainable ways of God. If man does his part in this, he will have done all he may do. He will have thus found his gard in God, and he can safely leave the rest to Him.

The sense-perceived man is merely the sensible evidence of a spirit comprehending lesser spirits and expressing itself in man, making him an entity in Time charged with a high purpose and the donee of a wondrous privilege.

MOVING EXPERIENCES

The following are moving experiences:—

(a) Hearing any Christian solemnly declare that all great and good people were the off-spring of congenital criminals or perverts. Giving books purporting to prove these things as prizes in their Sunday schools. (Thus inferentially, inviting people to criminality and disease.)

—
(b) Hearing that God Almighty was walking about in Palestine 1900 odd years ago, ignorant of sanitation laws, ignorant of astronomy, ignorant of certain fundamentals of logic, weeping at times, running away from the police, and resentful of Judas Iscariot for carrying out the betrayal allotted to him by the personage — God — whom he betrayed and so on.

—
(c) Hearing Socratean professors (Jesus-worshippers and others) proving by using words that words are nothing, proving by reference to the senses that the senses are liars (or nothing), proving by reference to Time that Time is nothing and proving by reference to God that God's expressions are nothing.

—
(d) Seeing man striving to square the Truth with an untruth.

—
(e) Seeing the "I-do-not-know" of a troubled soul, turned into a means of profit by a wolf.

(f) Seeing the Jewish newspaper bosses and their sycophants telling lies and stirring Jesus-Christian nations to hatred among themselves and against non-Jew-worshipping nations.

(g) Learning from Jesus-Christians that a Jewess is the Queen of Heaven!
(What of our own Freyga?)

(h) Finding Comte not quite perceiving the negation of the pervading Jesus-worship but nevertheless labouring to found a Positivist Church in fundamental conflict with Jesus-Christians.

(i) Seeing Descartes under Jesus-Christians struggling to prove he was alive and — failing.

(j) Seeing any man condemning the Thor or Christos demonstrably in him, in order to follow a noisy lunatic.

(k) Seeing the prisoner of Bedford jail (Bunyan) combating the miasma with his own "dream".

(l) Seeing any man led to mistake Jesus for Baldur the Beautiful, the son of the love of all the powers of Odin.

(m) Seeing Aristotle's knees go watery before the histrionic humbug of Plato.

(n) Seeing Bishop Berkeley working it all out to Nothing.

(o) Seeing any one waiting, hoping.

(p) Hearing the Bishop of Oxford, D.D., proclaiming that God created the world between 2 and 3 o'clock p.m. on the first Sunday in October, 6280 years ago or similar.

(q) Finding out that I am growing away from Naa-strand, and finding the Thor and the Baldur in yet too small measure within me.

Everyone has his own moving experiences, but those noted above are some that come to mind in these days.

Every man who is truly alive knows with Aeschylus of one thing or a whole gamut of things which tear at the heart.

Whatever our distress we have this; that God remains: and we too remain. And we find that we are not victims forever blind to the care of the Father of whom we are.

TO THE HOUSEFATHER

Some Odinists say the following or other words; before taking their meals—

"To Thee, our Father here and yonder!" or

"To Thee our Father here and yonder, we give our thanks and ask Thy strength upon our way."

Wuotan

in the morning—

"Hael Odin and Thy rising sun, and may we bear us well this day."

Wuotan

in the evening—

"Rest to the world and may we rest,
Our parts in His great life well done,
His ev'ning theme in ev'ry breast,
A promise and a gift in one."

or other salutation.

at the Yule-tide—

"To-day the year is born, and Odin's Sun has turned. His Godly course is set to us once more. Great Thor shall show his strength 'gainst winter's grip and send the showers sweet. The sap shall rise and all Thor's gifts to man shall feed his heart and soul. Hael Thou All-Father and Thy mighty Thor whose children we, give Thee our hymn of praise.

Wuotan"

And at Devotional exercise they say—

"I am. What I can see and know is true: for me in Odin's life: I am a part of God: who is the Truth: And I am white: I am Nordic: I am British:

I revere the Power in God of Whom I am: Who made me: My trust I pay: my harvest reap: and so I strive: unto the Everlasting.

Wuotan"

And/or they say—

"I am: and find by feeling, sense and thought; my gard in Odin's life: I find His Thor in all: the Life combating Death. Great Odin is my father and with Him: I range from the Forever to this Now. His gifts are round me pressed: and as I heed His holy call: the Wolf of Death shall come not nigh my gard: except to serve: till I my work well done, pass hence to Him and them; who help me now; unto my Long Home.

Wuotan"

SHORT FUNDAMENTALISMS

1.—The whole is beyond the capacity of man's conscious comprehension. The capacity of man may be made more comprehensible to him by indicating certain features (categories) of it, features which of necessity, point toward the sensible immediate of man, but ultimately neither one or more of the features can adequately describe man's complete capacity within reality, much less his being.

The categories, however well drawn are not without the same inadequacy and dangers as the Divisions mentioned elsewhere herein.

2.—Some features of being are more within our knowing capacity than are others, and there are stages of knowledge.

3.—The world cannot be estimated truly by dividing it into sensibly or even mentally observed separate parts.

Parts of reality relative to man may be divided as the reality is of such a degree of temporal simplicity as to permit of it, but the possibility of and the nature of division diminishes as the reality recedes beyond man's immediate.

4.—The less-immediate is the Father of the Immediate. This is probably what our early Anglo-Saxon fathers meant by saying that the Earth was an expression of Asgard (or Aesirgard).

5.—Man has a dominion and a trust limited by his own variable sphere in Odin over those temporal expressions of spirit-fathers of less comprehensiveness

than his own Spirit-father, and which expressions are in part and in some measure resident in him.

6.—Man's most vital idea of the world is of the portion of it in his consciousness. That idea is clearest at one variable point. Beyond that point his idea of the world becomes less clear as his capacities in respect of the thing, the subject matter of the idea, grows less; and at the same time his power (and his duty) with regard to it weakens and then disappears from conscious knowledge.

Man's duty to Odin is in that sphere within his capacity. And his highest duty is in respect of that of reality presented most vitally at any given time to his unclouded mind. It is his gard in God. And that which is most vividly before his consciousness at any given time or otherwise, is the centre of his gard, the main subject for the exercise of his duty in God.

7.—The smallest perceived knowledge has within it paths to the whole.

Parts — or numbers or even symbols, by their nature (Pythagoras' idea is inadequate) cannot comprehend the whole, though the numbers and the parts do exist as features of and realities in the whole. They are relative only and in the last analysis, are features of Time and cannot comprehend the whole. To subscribe to a belief in the adequacy of parts or numbers to describe the whole is thereby to turn the soul in the direction of death.

8.—Instinct and experience give the basis of true thinking.

9.—Great difficulties have arisen for man, because of his attempt to explain for himself the meaning of one aspect of reality in terms of another. Under Christianity, with its duality and materialism, he is

driven to place all features of the immediate on the same plane, viz., Equality and ultimately to define Almighty God in terms of materialism, time and nothingness.

10.—"There is no God" says the Bolshevik. And in this error he, to the surprise of many good people, gets the sympathy of many learned Jesus-Christians. But this need not surprise anyone, for the learned or fairly-learned Christian, in some measure perceives the connection between the Bolshevik materialists and himself as a Jesus-Christian. The Christian perceives it, even if he like the Bolshe-Communist, does not perceive further, namely, that their direction is to Nothingness.

11.—The Truth of a circumscribed part of Reality may reside in and be part of the Truth of a less circumscribed part, but the Truth of the first does not exhaust the truth of the second.

SOME ASPECTS OF WHAT MAN IS

1.—Man is an entity, the resultant of a union or unity of forces combined by the power of a force higher than any of the Forces so unified, and he is an entity residing in and living by contact with and connection with other Powers (or Forces), who in their turn have their contact and connection with yet other Powers — onward to the limit of the domain of human conception, and all of the Powers in varying degree are expressed in and partaken of by man.

As the man is a part, so mutatis mutandis is his type and his race, part of the ultimate whole. Part of the most temporal of Reality is in a sense-perceived man and part of the Timelessness also. The man and the race too, can exist without being sensibly or temporally expressed, but the position is not capable of being reversed: in other words, man cannot exist and does not exist away from or divorced from the spirit of Thor in Odin.

A man by his will has within his sphere in Odin, a power to become something other than he is, a power to change himself in some measure. But in addition to this, greater powers than man or, a combination of them is continually in some measure changing him.

2.—The man of to-day, in a sense-aspect and extra-sense-aspect is somewhat different from and is a resultant of the man of yesterday and all the yesterdays, but the force-that-is-his-father-in-Thor knows

him and affects him always, particularly if man is conscious of his Father in God.

Many yesterdays as yesterdays are greater and decide what a man is more than one yesterday.

3.—The Christian religion has developed toward certain chaotic conclusions as to the nature of man. Under Christianity man does not know what he is, or else until he "accepts" Jesus he is nothing in the Kingdom of God. If he is the opposite of God, of course, he is nothing. After receiving a conviction regarding the truth of Jesus, man, says Christianity, is saved, and out of the nothing which he must logically be, he becomes a something. Then the spirit of the Christos enters into him. Till then he has no Christos.

But leaving such unwholesome rubbish, it is clear that even the fact of man's existence gives him the quality which is a supreme quality of God-existence. The logical result of that is incalculable. Descartes said even more than he thought he did, when he said, "Cogito ergo Sum". (I think therefore, I am.) Man's soul revolts at all the Jesus-Christian negation and, thwarted and confused by it and knowing no other attitude he must of logical necessity say to his rebellious instinct: "There is no God", and by so saying verbally at least deny his own existence also. The illiterate man who comes to this conclusion under the Christian outlook is more profound and farsighted than the blinded man of learning who has guided him.

The Odinist outlook does give man an explanation of himself and an indication of the attitude by which he can live, live sanely and healthily, the final test of its trueness.

4.—To those of us who have been trained in the theme of Christian inhibition, and who have been blinded to Odin's theme, His Day and Night, the revolving year, each day and year different to every other day and year, on into timelessness, it is startling to find that our Early Fathers perceived man as the representative of his Father-Spirit and as the temple of an in-dwelling spirit. It is an English idea that King Penda knew.

5.—Conflict persists. The resultant of the conflict it is that seems outside Time to matter most.

To consider an intimate sense-perceived feature:

The sea a more primal entity than man, is obviously resultant; its vitality is a resultant of easily perceived antecedents and of a Force comprehending and using those antecedents.

6.—How great is the idea of the Ang, that beyond Good-and-Evil theme our Father Angles perceived! The Ang it seems is resultant of the contact or nearly equal conflict of things in one aspect opposing each other. The residue is that which is beyond the so-called Good and Evil. Year by year, week by week, day by day, we each of us become more and more the resultants of the strife between so-called Good and Evil — we become Angles, even though most of those who call themselves Angles or English, have never dreamed of the deep religious significance of the word. The Ang became associated with the idea of fire, sensible and extra-sensible, and pointed man beyond time toward a timeless day.

7.—Man's nature is such that, if true to his gard, a Force totally beyond his power and being, does not oppose or injure him. Old-time Jesus-worshippers, and other pagans perceived such Forces. They invented a devil or similar in order to frighten man

and then sold him "holy water" and "charms". But in fact man, with his own God-given powers, can if he knows the way, or has the true attitude to Reality, move toward perfection for the carrying on of his duty in his gard in God. The ruling of the Sun, the day, the stars and Time and so on, he leaves to another, a greater power than he. The Odinist does so consciously, the Christian leaves it to Jesus, Mary or confusedly to some one or other, and perforce avoids thinking about it at all.

8.—Our early Fathers never created idols or worshipped them. They did depict Baldur, the ideal man, and revered the conception of him. But they never tried nor ever needed to depict in sensible form Thor or Loki or Gerонheim. They knew that it could not be done, that it would be untruthful to attempt it. Their general outlook quite precluded any thought of building idols.

Decadent Greece and Rome did make images and forgot the Spirit-Fathers. The result blinded the people to the truth. It enslaved them to Time and death. The things of the spirit were resolved into temporal materialism. Their connection with their source of life and strength was obscured, and was severed. Their attitude to God became distorted. Outraging native instinct, it made them cry out "There is no God." They then devoted themselves to materialism, to things of the sense. They used up their spiritual fire. They died. Under a similar impulse the Jesus-Christians declared that Almighty God, Very God of Very God, or the Christos was exclusively personified in and proceeded from a man, a Jew who possibly lived 1900 odd years ago. Thus the Jesus-cult and the ludicrous anachronisms of the Jesus attitude to God, to-day have led Christianised

people onward toward "Bolshevik" and again to cry out—"There is no God". The drift is sadly evident in all Christian countries.

9.—It is appropriate to consider here certain aspects of married life. In one aspect man is the fertiliser and the protector of the woman. Their spheres are in normal circumstances, different — even if to-day's distorted attitude to God's Reality declare their spheres to be equal and the same. Man and woman, following the guide of vitality, ought to develop on the basis of their native individual capacities. Therein lay their several ways pointing them onward to more abundant life in God.

Considering woman in her special sphere—she is there of supreme importance. Generally speaking it is through the woman that man perceives more clearly the immediate, and it is through man that the woman perceives the more distant. Their respective spheres were realised by the founders of our nation. (See Hearn's Aryan Household.) The woman received honour and protection and directed the household affairs. The general direction of the household was the function of the house-father.

A DAY WE STRIVE FOR

The English shall stand in their Cathedrals — stone memorials of their fathers' genius and sweat. Then shall they know themselves and know their Father-spirit in Great God.

New songs shall spring up in their hearts.

Forgotten shall be the night. No more shall they be slaves of alien guides, but true unto themselves, shall know they are their Father's envoys on the earth.

No more to sing the songs of condemnation and despair.

No more untrue to their own blood and soil, to worship at another. Their British heroes and loved ones coming near, shall hear them, and receive their songs and prayers, in their Father-spirit.

From storied pile and humble church shall rise a stronger spirit-bond joining them to their source of strength — their Father-spirit in Great God who loves his own, and whose power extends to the Over-Lord of Time.

Then too shall they stand together in the open field. Above, shall be Great Odin's sun, and things of nature all around. They shall see the spirit-lords in Odin, and hear the world's hymns to high heaven. In men's minds shall grow a knowledge of Great God. And as they know Him more, then more of life and wisdom shall be theirs.

The morning and the evening, the seasons and the years shall guide them. The Father-spirit past-

near-time shall be their basis firm for sanity and life.

There, in the meetings in the fields, man shall perceive with his eyes and his touch he is related to all Nature. There shall he find with his senses the Many in One, the One in the Many.

He shall find the beauties, the change and the continuances. He shall see himself a continuance of his fathers in the sense, as well as in the spirit. He shall see within man a deeper and more vital measure of life than in all the rest of sense-manifested life, and be glad in his duty.

He shall be grateful for his powers. He shall remember the powers of God which created him and which ever create him, and see in his continual birth his course toward a greater life.

At night, man will see the moon and the stars, the sense-manifested wonders of Odin, vast and scarce to be thought on by his earth-moulded mind. But there they shall be. Their distance, size and measurement and motion staggering to him, even in the terms that man best knows. But there they truly are, the greatest limits of Odin in respect of man's senses and powers. And out beyond Odin, man's soul shall perceive Another to arise, of whom our father George, so long, long ago said: "After Odin arises another, and a greater, of Whom I do not dare to speak."

"Few may further go than where Odin to meet the Wolf goes." (Odin and Wolf, here in this latter sense, simply meaning Good and Evil.)

So in the Ceremonial field they shall sing their songs of praise and reverence. And their themes shall lift them to realms of clarity and strength; and light that is of the Eternal shall be their own.

And the ceremonies shall be those that help men on their way to Justice, Truth, and Life and show the many things of Life and Beauty — Life and Beauty at last tremendous in its awfulness, and passing thought in its delicacy.

In that day, men shall be blinded no more to the Great One and his mighty Ones by the figure of a man, or by an artifice, or by the weakness of a sensible body, but shall learn what man is, what he may become, and his wonderful heritage.

His choiring shall be inspired consciously and be attuned with the celestial chorus with whom he is a singer, in and beyond the touch of Time, forever.

As their Fathers did in the days of old, the hale and the young shall go to their holy hills on Sundays and on Fest days. The fire shall be lit and they shall see the vivid emblem, long since blended with our Anglo-Saxon name and the customs of our Fathers.

The fire was long ago regarded as the highest sensible manifestation of Odin and the sensible thing most indicative of the Ang of the spirit. The fire was regarded as the most intimate phase of the Great One in the realm of sensible Time.

They shall stand on the hill-tops and in the field and commune with Thor of Odin, with Thor the Mighty One who moves all things, with Thor who gives them life, with Thor who will give more life as they know Him and ask Him.

Light and strength for mind and heart shall they seek. At their religious meetings they shall cleanse their souls and have their sins forgiven and wiped away as they with pure hearts worship Him—Hael

Odin, Hael Thor, Hael Holy Ang, Hael Father-spirit, Hael Loved-ones!

And as they worship and are true, their distresses shall pass away and be erased from their hearts and their Godly gards, and their memory of them shall hurt them no more because of the consuming fire of the power of God within and beyond them.

The Odinist spirit shall purge their souls to free communion with the great ones of God. The doors shall be open to greater life.

The windows shall be darkened no more. The Jesus-Christian shadow shall no longer stand between them and God.

Our people shall achieve greatness and nearness to God, in the open air, beneath the sky, even as much as in their churches, and they shall never forget the beautiful powers that are theirs, theirs individually and corporately for the comforting of individual and national life and for the glory of their great Father-in-God.

Then the British shall be free from to-day's atavistic vision. English, Scottish, Welsh and Irish — shall build anew on the spiritual basis that was their fathers' before the atavistic Blight. They shall find their spiritual home, and be moved by that inspiration common to the native instinct of each of these British peoples.

Soon the Blight shall be over-come, and we shall turn from those who guided us astray in alien ways of untruth, and build anew our edifice on the basis our Fathers gave us, on toward the Everlasting.

In their homes the English at a chosen time, shall stand reverently and there the head of each house-

hold as he shall deem best, will remember their fathers and their loves, the heroes and their Long Home. On each day at one of their meals or at all of them, this shall be done.

Hearth and home shall renew their sacred meanings. It shall be the meeting place for sacred family gatherings.

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What a far cry from the Jew-worshipping conditions of to-day?

Perhaps our sons as they worship in the field or church or at home, may wonder and almost doubt that ever their people could have been seduced to the wickedness of Self-condemnation and Jew-worship or that any man could have been harried and persecuted even for opposition to it.

But they must not be blind or forget that Gerontheim is stealthy and remorseless nor must they forget the spirit of Thor by whom Gerontheim is defeated.

NOTES

"Socrates by regarding virtue as being of the same nature and learnable as a science did away with the Unreasoning part of the soul", said Aristotle.

Aristotle's "Unreasoning part of the soul", however, merely recognised two distinct parts of the soul. He did not say what he meant by "Unreasoning" and apparently did not know. He never bestrode the fact that an entity is only an entity by being a particular and also by being a universal. He is a victim of the Duality or divisional idea almost as much as Socrates with his pitiful Knowledge-and-Ignorance division. He did not perceive that the God was expressed in, and that a particular feature of God was inhering in every man — the near Father-spirit in God and the God Immeasurable and Unspeakable here and beyond the deeps.

Immediate features of virtue may in truth be tabulated: in fact, the nature and limits of man have shown that this is a necessity to ensure the immediate features of his living. There soon arise, however, features of virtue which become less and less capable of being tabulated, these features we call Less-Immediate. These Less-Immediate are as vital and more comprehensive than the Immediate, and, in the Time sphere, determine the Immediate. Features of the Less-Immediate of virtue swell beyond our powers of description and perception, but does so not before it attains a degree of vitality consonant with and which is the unspeakable vitality of God. It is

this of virtue which Plato-Socrates believed could be expressed in terms of the Immediate like the sciences of making boots and making boxes, and it is this attitude to Reality that is one of the reasons for the movement to materialism and death to-day.

Incidentally it may be noted here that the Memory idea of Plato-Socrates was not a mere revelation of the hidden self's knowledge temporally acquired somewhere or in some way, as he generally thought, but a bringing of part of the God-knowledge in man into terms of the sensible immediate; that is, brought into a position where the thing so brought might be viewed objectively as well as being known extra-consciously.

Thomas Aquinas, Christian saint, believed almost as much as Socrates that virtue could be set out in terms of the Immediate like a science, and he believed it for the same reason, that is, despite a certain confusion inevitable from his general attitude, he did not perceive the fact of the in-dwelling God.

In this anxious day one is strangely moved in reflecting that our British ancestors perceived as of course, the fundamental fact of the in-dwelling temporal and extra-temporal God, while our universities have taught us to forget those great men and in their stead to reverence men who simply could not see, and who have merely launched mankind on a flood bearing them onward to materialism, chaos and death.

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In the gard of mankind the Jews and in a less degree certain raceless Eastern-Mediterraneans are the human van-guard of the movement to expression of all values in time-girt materialism.

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The fact of Activity and Strife submits to clarification under the principle of the Immediate-and-Less-

Immediate. . . . War and Peace can be thus viewed in their true nature, that is in the objective sphere in which these features of being engross the mind of man. They are utter quiescence on the one hand, and on the other, strife to the limit of human capacity. Each condition is at least akin to death. Each is in its sphere the limit mark of man's living. The variable centre of man's gard lies between the two conditions. Man's gard, however, is not the Mean between the two as perhaps Aristotle would say it was, because for one thing such a view would connote fixedness. Man's gard cannot be thus fixed, for it is in fact chiefly created for him by active, varying Forces in God whom he cannot wholly know as they range beyond his conscious capacity. . . . An idea in-so-far as it relies on the ideas of tension and conflict between the two extremes of the fact, cannot adequately bring the nature of the two variable limits to man's consciousness.

The nature of War is not stilled by Peace in its active cramping and crushing of the vital entity and its impulses, and the nature of Peace is not necessarily broken by the killing in War. Utter quiescence (or Peace) is a killing by inward-moving attrition on the self, the other (or War) is a killing by an outward-moving exhaustion of the capacities. The position of the gard of the person or nation varies in regard to each Peace and War. Peace and War extremes are created by the expression of powers in God, and the person or nation is beneficially or injuriously affected by either condition in the measure of the correctness or incorrectness of his attitude to Odin.

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Chasing after Peace is as fatal an errand as quarrelling with a view to War.

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It will be regrettable if certain persons of a great nation related to our own, to-day developing a certain outlook, omit perceiving that the tension between the opposites is for man almost non-existent, for instance, the extremes of Great and Small or Hot or Cold tend to be nullities in so far as they are at the limit of the ambit of man's comprehending powers, for at that point, they exhaust his mind, they are at the limits of his gerd in God, they do not war on his existence, they cannot be measured by man's test, i.e., his vitality, for they are for him more or less similar, namely, almost death or Naa-strand, and any edifice built on such foundations tends to fall. The impulse of the idea is not unrelated to Socrates' doctrine of Ideals and the implications of the same. The position sought to be clarified seems to have been adequately conceived fundamentally by our fore-fathers, namely, in the idea of the Baldur as against the Hoydir, who "near the Baldur leads to slay the Baldur."

.. FROM LECTURES GIVEN IN PERTH

1.—Christos is a Greek word, Christus is a Latin word, each meaning the whole spirit-force and moving impulse or fiatic power in and behind all things including sun, moon and stars, and including man and all he is or may be. Jesus, a Jew, 1900 odd years ago, said he was the emanating and controlling source of It. He said he was the Resurrection and the Life, and similar. Hence arose the term "Jesus-Christ".

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2.—There are many vital phases of the Christos or Christus or as our Anglo-Saxon fathers called it, Thor.

Some of our fathers saw Thor the Mighty beyond the smaller Good-and-Evil, beyond the killer and the killed, beyond the days and the years, saw the tremendous unlimited fiatic power and yet withal the friend of man, on to the Timeless ultimate. Some saw only that of Thor which gave sensible Life, and some saw the spirit Thor, their Father Who gave to all that needed and sought Him. He sent His ministering angels according to man's seeking and his need.

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3.—The vital phases or aspects of the Thor are expressed in different ways, for example in different types of flowers, different types of man, different other species, sub-species down to individual differences. Our fathers found Thor in the hush of even-tide as in the lightning.

4.—Each and all knowable powers are of Thor or Christos.

5.—A plant is the expression or resultant of a power of Thor.

6.—An insect is the expression of another power of Thor.

7.—Mankind is the expression of another power in Him.

8.—Different races of mankind are different phases of the power in Thor which expresses mankind. The different phases here, as elsewhere, tend to make one unified perfection of variety and vitality.

9.—Over and above and comprehending the force which is expressed and lives in the germ of any seed, insect, tree or man, there is another power.

10.—The power which is expressed in any feature of sensible Reality operates on and gives individuality and development to the living entity representing it in Time, until the entity dies.

A continual birth is in process all our lives. At death we return to our Father-spirit in God.

11.—The Christos was extended in subsidiary powers, all dependent on and existing by the Christos but the Christos was not dependent on any or all of its subsidiary powers.

Odinists of course, deny that any man or woman was Thor or Christos. Though Odinists believe that every baby born is a creature and a son of a power in God and partakes in some measure of the ultimate of God. In fact in its very growth from germal

state to baby state the powers of God are sensibly evident in the child. It is of God. It is not evil and damned until "Christened" as the Jesus-worshippers teach. The fact that the germal state is dependent on the action of man does not wholly destroy the extra-sensible origin of its existence.

12.—Our immediate source of being, and source of strength is our Father-spirit in God. Not the Father-spirit of the Jews. It is a necessity for sane and healthy living that we should become conscious of our own Father-spirit.

13.—If any nation worship the spirit of another race, it will deteriorate and decay and come under the domination of that race. We are taught by Jesus-Christianity to reverence the spirit of the Jewish race, not our own. Thus Jesus-Christianity delivers us into the hands of the Jews.

The indolent and the ignorant may say, "It does not matter". But it does matter. It is of supreme importance. It is a matter of life and death.

By ignorance of or neglect of our Father-spirit in God we die.

14.—In churches where the Christian religion is taught our Nordic British are taught to reverence the Jews.

In Freemasonry also we are pointed to the Jews.

Cicero at the time of Rome's height, saw the inherent materialism and chaos of Platonism. Gibbon in his Decline and Fall of the Roman Empire shows us what happened to great Rome — Jewish domination and decay under Plato-inspired Christianity.

The Japanese to-day know the danger of worshipping the Jew.

15.—The same principles or attitude to God's Reality, be they practised by Aknaton of Egypt, or by post-Platonic Greece, or by Christianised Rome, or by Christianised Jew-worshipping England have the same result, namely, decay and downfall.

16.—Jews are at the top of the world in each Christian nation.

Not Chinaman or Hindoos. Why?

Because Christians are Jew-worshippers and Self-Renunciationists, not Chinamen-worshippers or Hindoo-worshippers and Self-renunciationists. The Jew knows it. Till our people see it, the Jews have got us enslaved, spiritually and otherwise, till we, de-vitalised, decay and die.

17.—Christianity has made us a nation of Jew-worshippers. Ask any psychologist what that means. Ask him the inevitable consequences of it.

18.—Abstaining from attendance at Christian Jew-worshipping churches does not save us. Because, the fact that the Jesus-Christian attitude to Reality is the prevailing culture among us, is enough to ruin us. The fact, too, that we neglect the Spirit of our own race, in favour of that of the Jews is enough to ruin us, and the fact that we, in our religion and Freemasonry, revere Jews and Jewish holy places before our own, is enough to ruin us.

19.—A return to our own Father-spirit in God is the only Way Out. It is our only road to strength. Our own mythus, our own heroes and our own holy places point the way.

Some men find it difficult to conceive a Father-spirit. For them in our religion, then, there is the evidence of the Father-spirit, namely, our national history, our British holy places, and our British heroes and the tangible evidence of their lives.

That in one aspect is the ODINIST RELIGION.

Some day the dire consequences of the Jew-worship imposition shall stand revealed to all.

Then, and only then, shall the dangerous Jewish influence upon us pass away.

Then only shall our native British health be restored and truth be strong among us.